The Churchman.

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AT No. 12 JOHN STREET.

For the Churchman.

Κυριε, διδαξον ημας προσευχεσθαι.
St. Luke xi. 1.

Bond of the purest Love!
Pledge of the tend'rest care!
All perfect from above—
The privilege of Prayer:
To mortal given,
By Hand of Heaven!
"O Lord, teach us to pray!"

Amid the chilly gloom—
Darkness of sin below—
Bright flow'rs of Faith may bloom,
And fragrance upward throw!
Such fragance—Prayer!
Sweet incense there!
"O Lord, teach us to pray!"

Enthron'd in highest state;
With Truth eternal crown'd;
A willing Advocate
By humble Prayer is found!
His aid obtained!
His Spirit gained!
"O Lord, teach us to pray!"

When o'er the heart is spread
The mantle of despair;
When smiles of earth have fled,
The soul exults in Prayer!
Jesus to Thee
We bend the knee.
"O Lord, teach us to pray!"

When joys below assay
To veil the spirit's sight;
Through Prayer the saving ray
Beams from the "Light of light!"
All-glorious!
Victorious!
"O Lord, teach us to pray!"

By Prayer is God appeas'd;
By Prayer is man subdu'd;
By Prayer are angels pleas'd;
By Prayer are saints renew'd;
Thro' Him who died—
The Crucified!
"O Lord, teach us to pray!"

Creator! Fount of Love!
Redeemer! Blessed Lamb!
Consoler! Heavenly Dove!
Prince! Divine "I Am!"
Frail man forgive!
And while we live,
"O Lord, teach us to pray!"

Glen Cove, July 30th, 1847. W. A. J.

"EVANGELICALS"

We have occasionally received communications from very excellent persons, who approve of our views generally, but disagree with us in one point, namely, the strong tone of reprehension in which we have sometimes felt it our duty to speak of the "Evangelical" or Puritan party. The strength of the Church and nation consists as they believe, in the great numbers of those who, though with various shades of opinion, are nevertheless sincerely and truly serving God according to the best of their judgment and ability. Many Evangelicals, they conceive, are truly religious persons, and it were better to co-operate with such persons, in spite of their error of judgment, than to widen the breach which exists between us.

There is much to be said in favour of this view; and it is the more persuasive because it is in harmony with the latudinarian temper of the times, but we are prepared to show that the view is fallacious, and the fallacy most dangerous.

The principle maintained by these persons is, that it is wrong, or at least inexpedient, to denounce the error of a party which happens to number with it many good men, and more proper to co-operate with them as far as they go with us, keeping our mutual differences in the background. This is the general principle; but we apprehend that those who most strongly maintain it would allow so many exceptions, that the principle would be neutralized. Would it have been right, for instance, for the Fathers of the early Church to have connived at the error of Arius or Pelagius because, no doubt, there were many good men amongst their followers? And, in order to make more successful aggressions on Heathenism, would it have been consistent to have hushed up the difference which pervaded the Church—and for heretics Catholics to have worked harmoniously together? Would such conduct really have advanced the cause of Christianity? We think not. Certainly it would have been at direct variance with the course pursued by the great Father of the Christian Church, and, as we conceive, in direct contradiction to the requirement of Holy Scripture.

Apply the same rule to modern times. We would appeal to the Evangelicals themselves. Do they consider that it would be right to keep in the background the differences of opinion between themselves and the Socinians, for instance, and to unite with them in preaching the Gospel facts, without reference to doctrines? If they could bring themselves to join with Socinians, would they do the same with Romanists? Nay, even with "Tractarians" would they consent to lay aside their differences, and co-operate on the basis of the doctrines which they hold in common? On the contrary; do not they use every means in their power to assail and disparage those whom they judge to be erroneous in doctrine, and to repudiate all co-operation with them? How then can they, or any one else, be surprised if Churchmen are equally shy of *them?*

But it will be said that Evangelicals and Tractarians—or as we prefer to call them, Angelicans—are of the same Church, and, therefore, ought to do all they can to merge their differences and act together. Still the same answer recurs. If the Evangelicals try every means, as they do, to counteract and defeat *our* sincere endeavours after what we believe to be most conducive to the interests of religion, how can they they be surprised if we express our strong disapprobation of *their* proceedings?

But, to say the truth, we think that differences of opinion amongst members of the same Church, if they are really differences in essentials, are far more mischievous than differences between the Church and avowed sectarians. The Evangelical or Puritan party differ from the Church, as they have done for the last three hundred years, on the whole doctrine of the Sacraments—which involves the very means of salvation—the most directly practical part of Christianity.

If this difference of opinion were quiescent and inoperative, it would be of less importance; but in truth it enters into the whole working of the Church existing in this country. The contest rages in every Diocese. The Evangelicals will not let it rest, even if *we* would—at least, unless we will be content to succumb to them and let them have their way. They consider it a question of principle, which cannot be given up without the sacrifice of truth—and they are right. We entirely agree with them that it *is* a question of principle, which cannot be compromised; and, therefore, it is that we believe it to be our duty—indeed, one of the principal duties which we owe the Church—to denounce, in plain terms, both the erroneous principles and the mischievous practices of the modern Puritans.

But then, we are told that there are a great many Evangelicals, both Lay and Clerical, who are really religious men, sincerely and conscientiously labouring in the service of God, and doing much good in their generation, and that it is hard to brand all these as disturbers of the Church and enemies of the cause of truth. Not more so, we might answer, than it is to condemn Roman Catholics, or Dissenters, or "Tractarians." The acknowledged excellence of numbers in all these denominalions does not induce those who differ from them to suppress their disapproval of them as classes.

But let us look into this matter more closely; and we would particularly request our friends to whom we have above alluded, to consider what we are about to say. Puritanism or Evangelicalism, like every other erroneous system, has within it much that is good as well as much that is bad. It agrees with the Church, and forwards its works, in many of the doctrines which it promulgates; in others it impedes and thwarts it. Now, of those who belong to this party, there are many excellent and conscientious men who are zealously engaged in inculcating that which is true and beneficial in their system. Others there are whose minds are set with a fanatical partisanship on their erroneous peculiarities, and whose zeal is directed to thwarting the Church in those points in which they differ from her; and such men are, in fact, the active enemies of true religion. There are those who devote their energies to railing against some of the most practically important of the Church's doctrines, impeding her efforts at improvement, thwarting her most useful institutions, and establishing others of a schismatical character in their stead. These persons live upon the credit of the excellent men of their party. If you denounce their principles or condemn their practices, they appeal to the revered names of Venn, Cecil, and Wilberforce, and ask whether such men could be worthy of blame. They point to the Ryders and Sumners, and demand if it is possible that a party numbering such excellent Christian men in its ranks can deserve the hard names which are applied to it. And there are those amongst our own friends, who, while they disapprove of the Evangelical party generally, yet are disposed to grant the justice of this appeal, and to allow this acknowledged excellence of the truly good men amongst them to compensate, as it were, for the evil done to the Church by the busy, blustering, intriguing partisans of Puritanism, the opponents of all the Church's endeavours to maintain her principles.

This tender feeling to a party which is actively engaged in doing so much mischief, we confess, appears to us a wrong one. We, for our part, while we are willing to give all praise to the good and conscientious amongst the Evangelicals, and will never avail ourselves of our position to speak disrespectfully of the many amiable individuals who are amongst them, yet consider that we should be betraying the cause for which we hold ourselves specially retained, if we did not do all in our power to expose and check the mischievous schemes of the Puritans, which, owing to the supineness of those who ought to guard the interests of the Church, are working such incalculable evil.

And we must say, in conclusion, that there is one circumstance which so identifies and mixes up the good and the bad amongst the Evangelicals in one party, that it is next to impossible to separate them. We mean the way in which they cooperate together. Let any mischievous scheme be proposed by the most violent partisans of Evangelicalism, let a society be established in opposition to one of the most useful and venerable institutions of the Church, let a new Church be built for the express purpose of opposing and impeding the parochial ministration of some most worthy Clergyman; in short, let any impudent, malicious, or violent scheme be set on foot by the most thoroughgoing Puritan, and you will find amongst the subscribers and supporters of the scheme, the names of those very men, who, perhaps, are in their real disposition, very far removed from the character which we have described, and yet they give the benefit of their countenance, and furnish the sinews of war, by which schemes the most pernicious and hostile to the Church are brought to effect.

We say then, that while good men, as we are willing to allow many of them are, co-operate in most objectionable schemes, with the violent and fanatical of the Puritan party, we must hold ourselves excused if, sometimes, we seem to speak of them altogether as a party, as thwarters and opponents of the Church, and enemies of the sacred cause of Truth.—*Eng. Churchman.*

COMMUNICATIONS.

For the Churchman.

ST. PAUL AMONG THE AREOPAGITES

A MODEL TO THE CHURCH'S MINISTER IN THE MIDST OF CONFLICTING OPINIONS.

In these time-serving, and men-pleasing, days, when timidity so often assumes the name of prudence, there is great satisfaction in finding an example so apposite as the apostle. If we examine the circumstances of his position when he addressed the Athenians, it gives so much light as to afford considerable help to those who are willing to be guided by examples of Holy Scripture.

With what spirit the Athenians called on him for an exposition of his doctrine, he does not seem to have been concerned. It was enough that he occupied, by their own appointment, the position most favorable to his object. From what he had witnessed, he was well assured that the religious feeling was active in them. So far from denying this, he proceeded upon it, as a fact, of which he might take advantage in preaching to them the gospel of Christ. And then, when he further reflected on that inscription of theirs "*To the unknown God,*" he discovered how they had themselves opened to him a door for the Gospel. He wisely assumed then a position on which, according to their own inscription, they could not refuse to meet him. A happy circumstance, he esteemed it, that he was not obliged, at the very outset, to start at variance with them. "Come," he would say, "there is a common ground, on which I will preach to you my new doctrine, which you have expressed a desire to hear. Come, I am not going to direct your worship to a Being of whose existence you have no knowledge. We do on one point agree. Why should we have any difficulty here? Your altar shows, by its inscription, that you acknowledge one God in particular, of whom you are ignorant. Now, then, since you have placed me in my present position, for the very purpose that I should preach the doctrines I hold, it is but fair to give me a hearing. And I do not intend to oppose your belief, that there is a God of whom you are ignorant; and I rejoice to find you acknowledging your ignorance. Come, then; that very unknown God in whom you believe, I will now preach to you—not to make him known, for by searching you cannot find him out to perfection." This may be considered the spirit of the apostle's discourse. But, observe, it was only while he could conscienciously agree with them, that he expressed no difference of opinion. In their acknowledgement of one God, (who, indeed, was the only true and living God,) they agreed. But now he begins to approach a point, at which they intend to differ from him. Does he reflect that it would be imprudent in him, impolitic, to broach a topic on which they would differ? Is he governed by any such worldly consideration as, that, to continue in posession of their favor, he must abstain from all points of difference? By no means. Had there been no points of difference, they would not, in the first place, have called on him. Had he held exactly such sentiments as their own religious guides, it would have been useless to ask of him a declaration of his doctrine. But if, under a misapprehension of it, they had demanded an exposition of it as new doctrine; he would have had only to assure them that there was no difference. But for the very reason that they were destitute of teachers who held doctrines like his, he cheerfully yields to their request. From no part of the narrative, (it is recorded in Acts xvii,) does it appear that they took exception at his *mode* of preaching the unknown God to them. But, still, in one part of his discourse they were quite enraged. Going on in the same strain in which he began, he was brought to mention a particular article of his faith, different from all they entertained. He stated that there was a day appointed, in which that great "unknown God" would judge the world by that man whom he had ordained, of which assurance had been given in his having been raised from the dead. Here it was that he introduced the new doctrine that was not contained in their creed. Here it was that "some mocked, and others said, we will hear thee again of this matter." And in all probability, what he preached concerning a future state, was an old traditional truth, the knowledge of which the Athenians had lost. We are warranted, then, in believing that it was a revival of a lost truth, which roused them to ridicule him who preached it.

Important lessons are found in this account of St. Paul's preaching at Athens. Let people throw themselves for an instant into the situation of the Athenians. Then, if an apostle knew how to meet the case of these, they need not wonder that ministers, who derive their commission from apostles, should make one their model. Then let it not surprise them if, in the course of hearing the gospel preached, doctrines seemingly new, because unknown by them, shall be brought before them. Let them consider how reasnable it is, that such matter should come from one who is appointed, not simply to confirm their belief in an unknown God, but, also, to join to that first principle of religion, all its appropriate parts. Such is our disposition to neglect duties, that they ought to be made very prominent. But it is a duty to hold the faith uncorrupted, and to profess sound doctrine. In days of degeneracy in the faith, it is particularly binding on the Church's minister to give precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little. And this he sees, every day, to be more necessary on account of a prevailing dulness to comprehend any subject of a religious character, unless it be shown on as many sides as it can be made to exhibit. And such is the wretched state of what is called the religious world, that old established prepossessions have to be dislodged, before the truth can be entertained. The Athenians afford an example of the same state. These are discouragements to the faint-hearted. But he, who knows that he handles the word of God, and that this word abounds in promises of help, and assurances of the final triumph of truth, is not discouraged with difficulties like these. He remembers how every little dissatisfaction with his blessed Master did not provoke him to withdraw from those whom he would help—that every opposition did not discourage him. Some, in order to be spared the pain they would feel in the very presence of his sacred person, put up to him the formal petition that he would depart out of their coasts. And, when this was done, immediately he took ship and left them. But he endured many provocations when he had not received an express declaration of their wish that he would leave. His disciples were to be governed by the example he left them. Hence an apostle says, "Consider him who endured such contradiction, of sinners against himself, lest ye be wearied and faint in your minds." But still he had given them express instructions that, where they might not be received, when they departed thence, they should give manifest tokens of their indignation. And so Paul and Barnabas said to the people of Antioch, who had been provoked by their preaching to contradiction and blasphemy, "it was necessary that the word of God should first be spoken unto you: but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." And on the very occasion we have been contemplating, the preaching of St. Paul at Athens, when they mocked and said, "we will hear thee again of this matter," he did not overlook their mockery in consideration of their promise to hear him at another time, but he left them.

Another inference is, that we are not to be left in the possession of one solitary truth—but that, however sound we may be in that respect, there may be others that we have not embraced, and that simply because they have never been presented to our belief. It does not follow that the subsequent ones which we learn are to supersede the others. Not at all. If the very first idea we entertained were true, all the others that might enter the mind would have no right to supplant it. If the subsequent ones are false, of course we see the first must maintain its position against all inroads whatsoever. But if the subsequent ideas be true, as well as the first one that was held, then they are not incompatible. So far from it, each would really give support to the rest. The first idea of the Athenians, that there was a God, as well as the next, that he was unknown, was a truth. Hence the apostle did not try to remove it. He wished only to add others. He knew that it was not enough for men to entertain the one idea of a God, nor even the additional one, that he was unknown. He undertook then to give them others, not conflicting with, but necessarily connected with, what they already believed.

The Christian Missionary, when he goes to heathen lands with the tidings of salvation, finds one truth already deeply implanted in the human mind—that there is a God. He proceeds as Paul did, not to teach the natives what they know—but he observes, from their indications, how much further they are enlightened. Perhaps it is necessary to inform them that this God, whom they acknowledge, is the creator and present supporter of the entire world and all it contains—and of all the distant objects within the range of vision.—There is no conceivable reason why the heathen should object to such teaching. It is not opposed to his own view of the case; but is only a fuller development of it. His teacher then further instructs him in regard to his own position relative to that great Being. Here, moreover, we suppose him to advance nothing opposed to what his pupil holds, but only a still further development. After a while, however, he comes to some point that does not at first seem to originate from any former idea. This is the very matter of Revelation, that the missionary has gone to carry him. At first the heathen may suppose that it conflicts with other ideas, that already possess his mind. And such may be the fact. It may be altogether at variance with certain of his ideas. But, unless deep-rooted prejudice keeps him from sober reflection, his teacher will show him that those ideas of his, which cannot be reconciled with the revelation that he brings, are not the legitimate offspring of his mind. And this he will do on principles acknowledged by the heathen. He will not require him first to embrace his teaching; but he will show him by a fair train of reasoning, that those ideas, with which his revelation cannot be reconciled, are incompatible with others that are at the same time held in his (heathen's) own mind. By thus pointing out to him the inconsistency of his own ideas, he sees that some of them must be abandoned. Upon the least reflection he decides that those should be retained which are common to him and others, and held by his teacher too as consistent with the further truths that he has brought him. These are the workings of a reasonable and unprejudiced mind.—But the work is not generally accomplished with so little opposition. As he goes on to preach more and more, concerning the *unknown God*, at various stages he will encounter some who mock, and others who say, "we will hear thee again of this matter:" and still others, who, with impatience at his unexpected novelties, go away resolving never again to hear him. Even in anticipation of such a reception, the missionary is not diverted from his work. He does his duty, and leaves the event with God.

Now, what is the difference, when, instead of a missionary to heathen lands, we have a minister of the Church, in a place where societies of every denomination exist? Unless we have reference to the order of their occupancy, we cannot so well consider the question. We will suppose, then, that the Church's minister comes after the rest have all been well settled there. He finds, on his arrival, that the ground is preoccupied by others. His first reflection is, if these all preach exactly what I have come to preach, I am not wanted here, unless there be a deficiency of ministers. He inquires, and finds that there is already such an excess of them that they are not all employed; and that the meeting-houses are by no means filled with hearers. He would go away then, if they were all preaching what he had come to preach. But, on being informed, he finds an essential difference. At least he conceives the difference essential; and very soon he will learn, from the opposition he has to encounter, that they also recognize the difference. In this state of things, is it not the *difference* that induces him to stay, and preach his doctrines? And if so, are not the points of difference, in all reason, to be made conspicuous? He may, if circumstances recommend it, allude to the common belief they all entertain in one God. And, if the religious condition of the community should warrant it, he might mention further, their common belief in the Trinity, in the fall of man, the corruption of human nature, and other such doctrines. But if these should not happen to be articles of common faith, would he not then feel still more the obligation to set them forth, and strenuously to maintain them against all opposition? And under any circumstances he would dwell on the atonement for sin, and man's salvation by the merits of Christ alone. At all times, to be faithful to the Church he serves, he would set forth Christ, and him crucified. As long as he preaches on these points alone, however, he might as well be laboring in some other field, not so well supplied. But like Paul at Athens, if he does his duty, he will not stop when he comes to differences of opinion. He takes his hearers as Paul did the Athenians. He proceeds upon truths that they acknowledge. But he assures them that he has brought them something besides. He may be supposed thus to address them—You believe in God, and that it is suitable there should be officiating ministers in the worship of him. All this I believe also. But come, and I will show you a ministry that God himself appointed. You believe that it is right there should be an initiatory ordinance, by which we may profess the christian faith. This I believe also. But come, and I will show you where it is administered, with accompaning grace to the receiver. You believe that it is proper Christians should commemorate the sacrifice of Christ. I believe it too. But come, and I will show you where he, that in faith receives the memorials, finds a strengthening and refreshing of his soul by the body and blood of Christ, as his body is strengthened and refreshed by bread and wine.

Now, then, what is obviously the characteristic difference between the preaching of the Church's minister and that of those who serve the denominations? Why, surely this: the former is a fuller system, a divine system; while the latter is thin and meager, and of human origin. The former is made up of positive qualities; the latter, in all respects in which they differ, of denials of the former. Let any one take this view of the case, and he cannot deny the Churchman's obligation to hold forth the distinctive features of the Church; nor can the conscientious evade it. He certainly is not to blame for the most public maintenance of the positive truths of his system. The blame is with those who deny them. Let it be some other claim that is in question, and there will be no delicacy in supporting it.

The truth is, the more the evidences of a religious spirit abound—the more the places for religious worship appear—the better reason is there to use words somewhat similar to St. Paul's. I perceive from these manifestations that there is within you a religious feeling, a sense that leads you to worship God *in some way*. The same God, then, whom you thus worship after *your own* way, I declare unto you; and am ready to show you *his own* appointed way of being worshipped.

And still further; when a congregation has been formed, after the Church's model, and yet the members do not scrupulously adhere to her principles, surely there is reason then to say; "all these tokens I see about me are so many evidences that I minister in a congregation of the Church. And certain it is there must be some leading points of faith and practice, which they hold in common with the Church; but in others I see a sad difference. That system, then, of which you hold the leading principles, I would more fully declare unto you." And surely there is no one, who could object to being more and more fully advised of his privileges—no one, who would not rejoice in learning daily more and more how the worship of the Church is fitted for souls that would for ever hereafter feast on the praises of their God and Saviour. Their study would be to attune their hearts to true devotion. In due praises of their Heavenly Father; with overflowing hearts of joy and gratitude to the Son of his love; in devout and sublime expressions of all the soul's best emotions—felt and uttered nowhere as in the Church—here, where for centuries, God has been giving tokens of his favor, they must ever delight to live and praise, well knowing that inestimable privileges, and joys unlooked for will every day break anew on their souls. And their own experience will be, that, as the improvement of grace attracts more grace, so the contemplation of God and Christ, as found in the Church, prepares their souls for the fuller and purer enjoyment of heavenly communion; and He, whom they before ignorantly worshiped, will be still more declared unto them, until at last they are wholly lost in Him, and He, Himself, becomes the portion of their souls forever. W. J.

Parsonage of Stephen's Church,
Milledgeville, Georgia.

For the Churchman.

Suspicions among thoughts, are like bats among birds;
They ever fly by twilight.—*Bacon.*

For into a malicious soul wisdom shall not enter.
Wisdom.

Of doubtful birth, of doubtful growth,
Of doubtful course, this, that, or both.
Of doubtful means, of doubtful ends,
Of doubtful vision what depends.
Of doubtful love for cause espoused,
Of doubtful zeal, e'en when aroused.
Of doubtful care what persons fall,
And for what's just no cause at all.
Of doubtful trust in its own powers,
In doubt when its own ruin lowers.
Of doubtful cleaving to the good,
In doubt when all is understood.
Of doubtful claims to pious rule,
Of doubtful walk with any School.
Of doubtful friendship for the Church,
With no truth fixed, but all to search
Of doubtful league with men or God,
In doubt to use the balm or rod.
In doubt if words have vulgar drift;
In doubt if they their lid may lift,
And show up a Pandora gift.
To sentiment of doubtful bond,
And but when int'rests correspond,
Of doubtful mind to praise or blame,
Or this, or that, as looks the game.
In doubt if thunder when it bursts,
Sure only for whose blood it thirsts.
In doubt if heresy or crime,
Or this for that the goodly prime.
In doubt, if "to suspend" inweaves
With "to depose" its cognate leaves;
Of doubtful faith in who deny,
In doubtful joy when some say "aye."
In doubt to seize the popular breath,
And wing it with malicious death,
Or, conscience-struck, take wings of shame,
And fly such ignominious name.
In doubtful quest, if on "safe term,"
It can see lawful hands "Confirm."
In doubt if generous it may be,
And judge its cause in "Equity."
In doubt it "proof of guilt" be one
With "fear" the action has been done.
In doubt if "crime supposed" should kill
Like "proven crime"—say what you will.
In doubt of witness, doubt of oaths,
In doubt of all, while all it loathes.
In doubt of its own cause, and plan,
In doubt if it has missed the man.
In doubt of Truth's defender's wit,
In doubt if hit it, or not hit.
In doubtful hope when it may rear,
From garbled extracts, "something queer,"
To set credulity agog,
Who'll say—I'm subtil—he's a log.
In doubt if best called a Divine,
Or as a classic flippant shine.
Of doubtful strength, of doubtful reach,
And doubtful if to pray or preach.
Doubtful of Rubric—doubtful very:
Doubtful of Canon—aye! quite chary.
Doubtful of "*ex post facto,*" right,
Yet joyous in successful fight.
Doubtful if good or ill shall come,
Out of its doubtful "thundering" drum.
Doubtful if Heaven has not in store
For others, grace, which it needs more.
Doubtful of pardon—hoping yet—
Sure, if with tears its eye be wet.
Such, ever, to my simple thought appear
Suspicious traits—undoubted, just, and clear.
A sullen, stubborn, and vindictive thing,
A twilight monster, with hate for its sting.
Nor have I, in my unpretending verse,
The half portrayed that through my mem'ry course.
Never by wisdom was its heart possessed,
Nor ever lodged she one night in its breast.
Its counsels immature, its judgments wrong;
In action impotent, in self-will strong.
Determined upon groping its own ways;
Hostile to light, since light its art displays.
Glorying in deeds which shame all honest men,
And acting o'er and o'er the same again.
Pride with all its props and stays of wealth and place,
It courage feeding for the inglorious chase.
Confession is no chapter in its code—
That will not do—it will the whole explode;
Annul conclusions reached through wrong or right,
Indifferent which, and censuring tongues invite.
O, shun it! shun it! 'tis a poisoned breath,
Winged with insatiate and remorseless death!
And vengeful Heaven, if we thus causeless slay,
May a like bane through our own blood convey.

New-York, July, 1847. Vindicator.

For the Churchman.

SUNDAY.

The Sundays of man's life,
Threaded together on Time's string,
Make bracelets, to adorn the wife,
Of the eternal glorious king.
On Sunday, Heaven's gates stand ope;
Blessings are plentiful and rife,
More plentiful than hope.—Herbert.

Sunday, above all other days, has the highest claim to our regard and love. A day, in Time's record, that first saw the gates of Hell and Death unbar their massive gates to Christ, the mighty conqueror; who, then "leading captivity captive, received gifts for men, yea, even for his enemies," and opened the Kingdom of Heaven to all believers. A day, to the Christian, calm and bright, with hopes of immortality; and which hallowed time, like beautiful flowers strewed along his pathway, reminds him of that more genial clime, where no bloom can wither, no loveliness decay, and which is to him a rich earnest and pledge of that better rest, which remaineth to the people of God.

Now it is, that Earth's weary pilgrim finds solace and content; his heavy burden falls off, and his countenance lights up with the smile of Heaven, while singing praises in the presence of the great King.

Now, the mighty hosts of Heaven come down to join him in his worship, greatly desiring to look into the mystery of redeeming love, which none but Earth's ransomed captives can know. Faintly do they catch the inspiration of that *new song* as it resounds, in full chorus, from the Church, saying: "Worthy is the Lamb that was slain *for us*, and hast redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests, and we shall reign upon earth." Yet, loudly are they heard to echo the strain, "worthy is the Lamb that was slain." And shall any redeemed at such a price, sullenly refuse to sing the Lord's song in a strange land, and like captive Judah, hang their harps upon the willows beside the ruins of Babylon, and sit them down to weep? Oh, no! bought with the costly ransom of the blood of the Son of God, how like rescued Israel, O Christian, should thy mouth be filled with laughter, and thy tongue with singing; saying, the Lord hath done great things for us, whereof we are glad. We will "enter into his gates with thanksgiving, and into his courts with praise; we will be thankful unto him, and bless his name, for the Lord is good; His mercy is everlasting, and his truth endureth to all generations." "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most Highest! To tell of thy loving kindness early in the morning, and of thy truth in the night season. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. This is the day which the Lord hath made; we will rejoice and be glad in it, for the Lord God is a sun and shield; the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. How amiable are thy tabernacles, O, Lord of Hosts."

For the name *Sunday* we are indebted to our Saxon ancestors, who called the days of the week after their different divinities, the chief of which was the *idol of the Sun*, from which comes *Sunday*. This idol was placed in a temple where he was adored and sacrificed to, for they believed the Sun co-operated with him in blessing mankind.—He was represented like a man half naked, with his face like the Sun, holding a burning wheel, with both hands upon his breast, signifying his annual course, and by fiery gleams, the light and heat which warms and nourishes all things. The heathen, in their *Elohim*, worshipped a *trinity* of persons in one essence, as well as Christians, which was the *heavens*, in the three conditions, of *fire, light, and spirit*, or air; which emblems, it is true, are fittest, to give us an adequate idea of the true Jehovah, Elohim—the three persons and one God, and which like their antetypes cannot subsist or act separately or apart from each other, and which should have enforced upon the heathen the nature and attributes of Deity, and from their very aptness of similitude, should have kept them in the right way of worship, teaching them the great and fundamental doctrine of a trinity in unity. For which reason, the apostle Paul leaves them without the least excuse for their ignorance, and base ingratitude, in forsaking the living God; for says he, "the invisible things of him from the creation of the world are *clearly seen*, being understood by the things that are made, even his ETERNAL POWER AND GODHEAD, so that they are without excuse." The first person in the trinity of the Gentiles was *Chammah*, or the fire at the orb of the Sun, whom they called *Father*, and supposed him to be the avenger of all crime, and was looked upon not only as inapproachable, but terrible and dreadful. Their *second* was the *Sun*, or Sonne, being the *light* sent forth from the fire, embodied in the orb of the Sun, under which emblem, Christ the true Sun of righteousness is often called in Scriptures. In some of the ancient lexicons, *Sol* was construed *filius*, and in the reign of Henry the Eighth, it appears by Erasmus' exposition of the creed, that the English for Sol, which we write Sun, was then written Sonne, and so Sunday was formerly spelled Sonneday, Saxon Sonnedag. The signification of the word *Son*, or Sun, in Hebrew, is *light coming forth*. From these emblems, we may derive a just conception of the nature and names of *Father, Son, and Spirit*, as *light* is called the offspring of *fire*, which gives us an idea of the manner of the existence, though not of their infinite duration, otherwise than circulation is an emblem of it, but it gives us an idea of the coevality of the *sacred Trinity*, for the Father did not exist alone, any more than the fire at the orb of the Sun exists without emitting light, and admitting spirit, in which idea, none is before or after the other.

As the heathens represented the substance, motion, powers and trinity of the heavens, which rule and govern all material things, by *fire* about a head, and by rays of light, going outward from, and by rays of spirit returning inward to it, which they called *horns*, a *crown*, &c. and vested their earthly kings with this emblem, to express their power, so the Scriptures represent *Jehovah*, the *essence existing*, and endeavor to convey ideas of it, of its power, of the persons in it, under this emblem of the archetype.*

So we see the word *Sunday*, although of heathen derivation, (after denominated the Lord's day,) is a name beautifully emblematical of the day it designates, being emphatically the SON'S-DAY, when Christ the Son of righteousness arose victorious over his foes, triumphing over Death and Hell, and scattering far and wide the powers of darkness.† As Christians, then, and sons of adoption, how should we rejoice in the light of this *blessed day*, honoring it above all others, by deeds of charity and love to our neighbor, and of service and worship to our God, resting assured, if we do this, upon us has arisen, in all its benignity, the Son of righteousness, with healing in his wings, upon whom, ere long, shall dawn the bright and glorious resurrection morn; one long eternal *Sunday* of unending bliss and immortality. E.

MUTATIONS IN THEOLOGICAL OPINIONS.

In the last number of the Protestant Churchman is a poem entitled "Glimpses of Childhood," with the signature "J. W. B." and dated "Astoria, July, 1847." I commenced reading it with no little pleasure, for I had seen the same poem in another Church periodical, some three years ago, and I remembered that it then contained a less questionable sort of theology than is too often to be found in the columns of the Protestant Churchman. I confess, that before I commenced reading the poem, I asked myself the question, "will 'J. W. B.' (*alias* the nominal editor of the Protestant Churchman) dare publish this poem without alterations or omissions, in his organ for mongrel Churchmen?" It was, therefore, not altogether unexpected to me, to find two entire stanzas omitted—the very two, of all the rest, that I (and not only myself, but all good Churchmen) would have been glad to have seen brought before the eyes of the readers of the hebdominal. The following is one of the stanzas omitted: (The italics are our own.)

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* See Hutchinson's Moses's Sine Principio.

† Constantine the Great first made a law for the proper observance of Sunday, and according to Eusebius, appointed that it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish sabbath, as well as Sunday; both to satisfy the law of Moses, and to imitate the apostles, who used to meet together on the first day.

"At every altar-side a fountain springs,
Whose mystic waters, like the dews which fall
Through the still hours, from evening's balmy wings,
Renew the soul, and make it holy all;
And o'er that altar, like the cloud which shone
In glory round the mercy seat of old,
The Eucharistic Presence, which alone
Hallows the shrine where faith's true word's enroll'd
Opens its mystic glories to the soul,
Calming the heart with Love's most sweet control."

It may be proper to mention that the above stanza is copied from a poem with this same title, and same language, the omissions excepted, which appeared in the "Evergreen" for January, 1844, dated "St. George's Rectory, Astoria, L. I. Innocents Day, 1843." Two questions naturally arise. Is the said 'J. W. B's' theological opinions subject to such fluctuations and mutations as they must have undergone since the period when he wrote this poem for the "Evergreen," and that when he re-wrote it for the "Protestant Churchman?" Does he hold the same opinions as he formerly held in these matters, the prospect of a dismissal from the editorial office, and the loss of the honors and profits thereof, being kept *in terrorem* over his head, to prevent his promulgating them, thus beautifully illustrating the doctrine of "Reserve in communicating Religious Knowledge." The writer of the poem cannot, therefore, do otherwise than suffer himself to be *gored* by one or the other of the horns of this dilemma—either he has no fixed theological views on the subject of the sacraments, or else he carefully suppresses from his readers his real opinions.—Fickle, or term-serving, must be the author of "Glimpses of Childhood."

Tempora mutantur, nos et mutamur in illis."

Philadelphia, Pa. X. Y. Z.

For the Churchman.

REVIEW OF THE TRIAL OF BISHOP ONDERDONK.

NUMBER THREE.

Enough has already been said, perhaps, in regard to the third charge, or Article, in the Presentment. It entirely failed of truth; indeed it was substantially *contradicted*, by the only witness who could be supposed to know any thing of the matter. This is now important, only, as tending to show the effort resorted to, on the part of those who got up this prosecution, to bring forward charges, without much regard for the character of the accused, or the probability of the charges being sustained by proof; strangely in disregard of the direction of St. Paul to Timothy. (1 Ep. 5 ch. 19 v.)

The fifth and sixth Articles I choose to consider together, for they both concern one family, and show evident marks of consanguinity and kindred, both in their origin and character. In a brief review of the Trial, it would hardly be allowable that I should extract extensively from the testimony. Those who feel an interest in the thing, will, of course, be willing to take the trouble to consult the official copy of the Trial. But, in few words, I purpose to show, that the entire testimony, by which these articles are attempted to be sustained, is *simulated, false,* and *fabricated,* without one shadow of *suspicion, or honest misapprehension,* to rest upon.

Helen Rudderow tells a story, which is *wholly incredible.* That a female should "ride a mile" in the open streets of New York, at mid-day, upon a Sunday, in a carriage, open to the full gaze of every passer-by, with the Bishop of the Diocese sitting upon the same seat, and *his arm around her neck,* and his *hand deep down in, and upon her naked bosom,* for the space of a full half hour, wanting five minutes, the Rev. James C. Richmond sitting on the front seat, in close, earnest conversation with the Bishop, and his face often turned towards him, may look *plausible* to its fabricators, and to those who willingly credit the scandal of others in high places; but sober, reflecting men, will not long believe such gross, such abominable absurdities. I hardly know which most to admire, the credulity of the court, or the simplicity of the witness. The Bishop must have been not only vile, and degraded to the last degree, but he must have *known* the witness to be so too, and Mr. Richmond must have been his accomplice in the matter; for no one will believe that this could have occurred, and he not notice it; and in addition, the Bishop must have been willing to fling away his character, for such a questionable indulgence; and to cap the climax of absurdities, this chaste Lucretia had such tender consideration for the *character* of her *insulter,* that she quietly submitted to his foul manipulations, for the space of nearly half an hour, *lest she should expose him to Mr. Richmond!* And, finally, when she arrived at her brother's, she besought her sister Jane to go down and *"entertain"* the Bishop! she was so distressingly overcome by her efforts in that direction, and the cruel manner in which he had requited her honest zeal in that behalf. She truly needed aid in her kind offices. I certainly do not wish to speak sneeringly of testimony, given under the sanctions of an oath, by professing Christians; but who can forbear? I think the reports of few trials exhibit such a compound of impurity, simplicity,, and stupidity in falsehood, as the testimony of this witness. It is a reproach to the character of the court, that a majority of them should have presumed to find a verdict upon such testimony.

2. But, if we suppose the testimony to be true, it proves the witness to have been of that peculiar class of witnesses, whose testimony is never sufficient to found any conviction upon, unless corroborated. And this testimony, so far from being corroborated, is contradicted, by the absurdity of its detail of circumstances, by the subsequent conduct of the witness towards the Bishop, wholly at variance with the belief of her having received such a gross insult as she represents. Her subsequent kindness, and apparent cordiality towards the Bishop, are fully shown, by the testimony of Rev. Mr. Dowdney.

3. But, in the next place, we have the testimony of Miss Jane Rudderow. Her testimony is, if possible, still more absurd, as she has fallen into a not uncommon error, of false and willing witnesses, of attempting to fortify her main position, by absurd multiplication of similar overt acts from the same source. 1. She represents herself as knowing the gross insult just offered her sister by the Bishop, and still as going *immediately* down to *receive* and *"entertain"* him. 2. That he immediately thrust his hand into her bosom, without the least *preface* or *apology;* and upon her moving to the opposite end of the sofa, upon which they were both sitting, the Bishop rushed upon her, and apparently with an air of ferocity, one would think, again thrust his hand into her bosom, *very low down,* upon her *naked bosom,* and *grasped* and *pressed* it with the palm of his hand. All this, it is to be recollected, occurred in a drawing room, opening into a hall, and a considerable number of the family were either in the hall, or within sight and call; and this witness represents herself as submitting to gross, vulgar insults, quietly and meekly, because she was *fearful* for the *personal safety* of the Bishop, (two of her brothers being just in the hall,) and out of regard to the Church!! One would think neither the Bishop or the Church, has many such forbearing friends! But this is not all. This witness represents the Bishop as having twice more, in the course of an hour, repeated the same indignities, or similar ones, and in the same flurried, rash, reckless manner; more in the air of a highwayman, than of one experienced in, or actuated by the stealthy, creeping, crouching, coaxing manner, in which lewd and licentious men, seek to delude, and seduce their victims. But, finally, after long years of quiet endurance of such wrongs, and during all that time having (as well as her sister Helen,) treated the Bishop with the utmost cordiality, and uniformly representing herself as never having received any but the most courteous treatment at his hands, upon some little difference of opinion occurring between herself and her pastor, Rev. Mr. Dowdney, she forthwith enters an appeal to the Bishop, on account of his special friendship for the family, and her confidence in him, and seeks an interview at his study, where the Bishop sought another occasion to run his hand deep down into her bosom, in the presence of Miss Riker, she, to be sure, knowing nothing of it.

Now in view of all this, and a great deal more, of the same absurd character, which I have not space to repeat, one is compelled to exclaim, *Credat Judæus.* Such things are too much for the credulity of this credulous age, upon this credulous subject, and in regard to the most respected portion of the community, the clergy.—Such tales may satisfy the believers in the history of Maria Monk, the notorious prostitute, who figured so largely a few years since, among some good Protestants, because she professed to have been upon terms of intimacy with certain of the Roman Catholic clergy, in Montreal; but with men, who look at all at the credibility of what solicits their belief, such a strange medly of absurdities, and contradictions, cannot pass for truth. It proves too much to be at all worthy of belief.

1. The Bishop of New York is represented as literally *insane;* as laboring under a kind of monomania, in regard to lust and lewdness, and "impurity." His idiosyncrasy too, seems to be of a very peculiar character. He approaches his victims with the gruff, repulsive air of a brigand, more than Lothario. In short, if the representation be taken for truth, it must have been the Bishop's "first appearance," in that character, all will agree. If it is false, too, (which I do not in the least doubt,) its very awkwardness seems, in a good degree, to vindicate the witnesses from any suspicion of having had much experience in such matters. The true history of the matter is doubtless this: Mr. Richmond took offence, because Bishop Onderdonk would not favor his scheme of becoming Bishop of Constantinople, and his friend Miss Helen R. took upon herself to *insinuate,* that the Bishop of New York was no better than he should be, and would be so esteemed, if every body *knew what she did!* But all this time maintaining a most portentous air of reserve; but still dwelling much upon the subject, till at last she became almost satisfied she *had received some kind of insult* from the Bishop. She then begins to *rehearse* her grievance, at each successive time adding new embellishments, until the original structure of falsehood is quite overborne, and lost sight of, in the multiplication of false ornaments, with which it is sought to be adorned. All this time her sister Jane is only testifying to Helen's sufferings, and to give her testimony the air of *impartiality,* she *represents herself* as having always received the *kindest,* most *respectful* treatment, at the hands of the Bishop. But at length, as the drama thickens, and testimony comes in high demand, Miss Jane R. also begins to enlarge the number and character of her specifications, with most astonishing rapidity, until, at last, *she* becomes the Atlas of the 5th and 6th Articles of the Presentment. Her affidavit is furnished the Presenters, and Helen, under oath, endorses "every word" of it as truth, when much of it did not come within her personal knowledge, and much more of it proved incontestibly to be false. So that, finally, these misguided, light headed, false hearted, thoughtless, giddy girls, have fabricated one of the weakest, most absurd tissues of falsehood, which ever disgraced a court of justice. They are, perhaps, more to be pitied than despised.

2. But, no doubt, it is more for the credit of these foolish, giddy girls, to have it believed that the story is false, than it would be to have it supposed it was true; inasmuch as it is less ruinous to the character of a female, to have it known, that they have in a single instance been, inadvertently led into falsehood, or perjury even, than to have it believed, that they have *tamely* submitted to such indecent familiarities with their persons, and forbore to expose the insulter, for such frivolous but ludicrous reasons, as must bring in doubt the general purity of their feelings, if not their conduct.

I have thus said enough, I trust, in regard to these Articles, to satisfy every dispassionate reader of their entire falsity. I have used great plainness of speech, greater perhaps than I should have done, had I been personally acquainted with the Misses Rudderow; for one feels a degree of delicacy in dealing thus plainly with those who are his neighbors, and personal acquaintances, perhaps. But as a stranger to all concerned, I have given the simple expression of my own convictions, resulting wholly from reading the published Trial. And when the secrets of all hearts shall be revealed, I entertain not a shadow of doubt, that it will appear, that whatever might have been the other errors of his life, Bishop Onderdonk is *wholly innocent,* in regard to the charges brought against him by these girls. And I claim, that if this portion of the testimony is shown to have been wholly false, and fabricated, it does throw suspision upon all the other testimony in the case, to a greater or less extent. This was the frank, honest, and humble admission of Lord Eldon, in the trial of Queen Caroline, notwithstanding he still urged her conviction. (Tuis's life of Lord Eldon, vol. 2, p. 68.) This is the language of experience, of reason, and of authority.

July, 1847. R. F. I.

For the Churchman.

CHURCH EDUCATION.

How happens it, dear Mr. Editor, that so little attention is paid to this important subject? How can the Church see the lambs of her flock, those who were given to her by the Great Shepherd, as in a peculiar sense, her *charge,* and from among whose number she is to look for her future champions and supporters; how can she consent to see these, her children, brought up in the schools of schism and dissent—where no sound of her Healy teaching can penetrate—where the first lesson that is taught is one of contempt for these things by her held sacred? Surely never, until she takes the work in her own hands, never, until in every diocese, schools are established, under the direction and supervision of him who ought to be in reality, as well as in name, the *Chief Pastor,* can she hope to arise from the dust, and shine forth in the glory of the Lord.

You will, perhaps, say there have been schools established in several of the dioceses. I acknowledge it, with gratitude to God—but what, after all, has been done? Comparatively nothing. Our schools (the few we have) are, I believe, without an exception, *unendowed,* and I had almost said, *unpatronized*—they are left to struggle on *unassisted;* from their very character *unpopular;* and, unless the Church awake to her duty, soon to *go down altogether.* Now, Mr. Editor, it seems to me these things are totally wrong—and I heartily hope and pray a better spirit may be aroused in the Church, and I would urge upon those, who, having been blessed, by the Giver of all good gifts with an abundance of this world's goods, are anxious to use it to the glory of His name—I would urge upon such, an attentive consideration of the subject. There is, and has been for a number of years, established among us, a school in every way worthy to be called a nursery of the Church; I mean, of course, "ST. PAUL'S COLLEGE, AT COLLEGE POINT." For twenty years this Institution has been wending its quiet way, undisturbed by the troubles that were raging around, and by the fierce attacks it often received from without; bringing up the children committed to its care, in the principles of the Gospel and the Church, fitting them to take their part in the great drama of life, and to show themselves worthy followers of the Lamb—many of them are now ministering at the altar, and we doubt not among the remainder there are hundreds who will bless God, through eternity, that they were permitted to study at St. Paul's College. Surely then, time it is, that something should be done by the Church, to establish and support such an Institution. If there can none be found to *endow,* let us at least *patronize* it, by sending our children to be nurtured there in the bosom of the Church!

Remember the words of the Lord Jesus, how He said *"Take heed that ye offend not one of these little ones"*—and how can we more offend them, than by denying them instruction in the principles of their spiritual mother, and by closing to them the avenues of light and knowledge?

A FRIEND TO THE YOUNG.

For the Churchman

THE PAST AND THE PRESENT.

NUMBER THREE.

Dear Mr. Editor,—There is, in my apprehension, no more unambiguous expression of the practical atheism which has grown out of the mere make-believe faith of *"the Present,"* in contrast with the heart-earnest faith of *"the Past,"* than *sacrilege,* considered in all its modifications and shades of guilt.

"If there be no God," as my friend used to say, "take care of yourselves; if there is one, you had best to pay some regard to His laws, and let Him take care of you." However some of your readers may object to the style of this remark, they certainly cannot deny that it has both pith and point, and is in the main true. Nothing is more certain than that *of ourselves* we can do nothing. We can neither get wealth nor keep it after we have acquired it. We can neither enjoy its possession nor use it prudently, except God smiles upon us, and gives us strength and wisdom. He can send wretchedness into the midst of wealth and external splendor, or peace and joy into the circumstances of the deepest poverty and distress. No operation of "the general laws of nature" is sure to bring the desired result. The best adaptation of crops—the most skillful culture of the soil, can never secure us against parching droughts, blighting fogs—the canker-worm—the insect and the mildew. The freighted ship may be riven with a thunderbolt, or dashed on unseen rocks, when thought the most secure of its freight. Always there is some place at which the finger of Providence can interpose, and bring about the result that He wills. And however long it may be delayed, the evil in its manifold shapes is sure to overtake and follow those that walk in ways that are not of the Lord's choosing.

Sacrilege may be defined as the taking or withholding to ourselves, and to secular or sinful uses, whatever is the Lord's, either from its having been consecrated and dedicated to Him, or by the requirements of the Divine Law. Belteshazzar, who uses the sacred vessels in his unholy banquet—the man who converts the holy Sabbath to secular pursuits—he who withholds the first-fruits—the tithes; he who takes to himself the functions of a holy Priesthood, or receives the honor due only to the Lord, is committing a sacrilege.

In *"the Past"* God was seen by faith to be a Reality, and the fear of God was no mere pretence—a cloak for the commission of the greater villainy. Whatever was given to God, consecrated or dedicated to Him, was considered as actually given away. It was supposed that man had no longer any right of property in it, or control over it beyond what he exercised as in fact a trustee of the Lord, and in accordance with His laws. Then a man would not build a House, consecrate it, and dedicate or give it to God as a Church, and the next day sell the pews for money, give deeds of title to them, and then in a few days more attached by some creditor and sold for debt like the common articles of secular traffic, as though God were a Non-entity, or the consecration and dedication a mere sham and make-believe—a contemptuous mocking, acknowledging that man knows what he ought to do, and how to do it, but calling God to witness that he will not do it.

Sacrilege has been committed with a most high-handed and daring presumptuousness in these last days of "the Present." It is computed that at the commencement of the Reformation in England, nearly or quite *one-fifth* of the whole property, landed and personal, was in the possession of the Church—just about the same amount as that which was *by the divine appointment* in the possession of the Jewish Priesthood under the Mosaic Dispensation. Now, whether this was well or ill for England I will not undertake to say. It is a fact too important to be overlooked by one who would account for the evils in "the Present" state of England, or the principles of revealed religion. This property had all been given to God by those who had—as far as man ever can have—the right to dispose of it *in perpetuum.* But by far the greatest part of that property has been taken by man and converted to secular uses. Many an active agent in the Reformation, besides the remediless evil of Essex, (Thomas Cromwell,) derived his zeal in the cause chiefly if not wholly from the love of the spoils.

Doubtless there was much in the Monasteries which no sound principle can justify. But why that which was holy should have been given to the dogs, because the trustees of the Lord had proved themselves untrustworthy, is not so apparent. His property should have been religiously appropriated according to the intention of the donors—to the support of religion—in charity to the poor and in education of the young—all under the direction of the Church of Christ in England established.

Of the effects of the sacrilege committed on this property, in *"the present"* state of England, I shall not speak at length. Let the reader consult SPELMAN'S *History and Fate of Sacrilege,* and find there that of the *six hundred and thirty* families who received that property, all, save about FOURTEEN, have been swept off from the face of the earth! I write without the book before me, or at hand, and may have misrecollected somewhat the numbers, but the general impression and result is not materially different from the statement above. Within the "third or fourth generation," the limits within which God "visits the sins of the fathers upon the children," they are gone, and neither name, memorial, or heir-at-law in lineal descent, is found to fill their places. Surely there is a God that judges in the earth. This property has been a curse to every man that has received it. Sudden death, suicides, unnatural crimes, beggary, and every shape and modification of wretchedness and woe, have marked its possessers as persons accursed of God; and the only districts now most conspicuous for their heathenism and poverty, seem to be foremost in proclaiming the retributions of a God justly provoked to wrath.

Now, Mr. Editor, I am not going to discuss the question, whether the English Church has not too much property—whether it would not be better for that Church itself if it had less, or even if it were left to the *voluntary* support and *free-will* offerings of the people. For, as I apprehend, we—that is the clergy and people of that Church—have no remedy, even if we should conclude that the possession of the property is an evil. It has once been given to God, and solemnly consecrated to pious and charitable uses; and woe for him that shall sacrilegiously put it to any other use, or alienate it to any other possession. If it be an evil for the Church to possess it—if God designs that it shall be taken from her, He will raise up some godless man whose heart is prepared for sacrilege, and whose lusts shall be inflamed with the love of gain until he will not hesitate even to rob God, and take to feed his own avarice and selfishness, what others have given to feed the poor and to support the worship and glory of God. If treason be needed in the course of the divine plans of mercy, a Judas is always at hand. No loving disciple ever need perform the hateful deed. So if sacrilege be necessary to relieve the Church of the superabundance of her trusts, God will find a Henry, a Cromwell, or some one else fitted by character and disposition for the work. No Christian need peril his own soul and the temporal welfare of his children to "the third and fourth generation," for the sake of accomplishing the God-forbidden act. The possession of this property is an evil—if evil it be at all—with which the Church has nothing that she can do, except to make the best of it by using the property in the most economical way for the promotion of her own objects of piety and charity. Give to every one she cannot. Alienate it from God to the world she cannot. But she must faithfully use it as a trust committed to her care and keeping until God permits the rapacity of the wicked to wrest it from her control.

And the Clergy, too, must keep it, use it, and take care of it. They are God's ambassadors—His stewards. Whatever is given to Him, they in His name must receive, keep, and use, according to His laws and the intention of the offerer, if that intention be according to His laws. They are agents whom He has authorized to act in His name—in His name to receive both men and the gifts they may bring, and in His name keep them and dispose of them to His service and glory.

Now, out of this property the clergy are entitled to their support or living. In *"the Past"* the Bishop was directed to "have authority over the goods of the Church," "to administer them all of his own authority," and "supply those who need, through the Presbyters and Deacons, in the fear of God, and with all reverence." He may also, if need be, take what is required for his own necessary wants and for the brethren to whom he has to show "hospitality." Apost. Con. xi. 1.

But this property was given *to the Lord,* and to support them in the service of the Lord, as His servants and stewards. It was not given to support them in the service of the flesh, the world, or the devil. They have no right to use it to support the "pomps and vanities of this wicked world." I do not mean to say that they are obliged to live in circumstances of destitution and want. They are worthy—not for their own sake but for the Lord's—of their support. They have a right—for the Lord has so ordained—to enough to make them to live at ease in the practice of moderation, temperance, and sobriety. But splendor, pomp, luxury, affluence, are of the world, the flesh, and the devil. The servant of God, who ought to be an example to the flock, should eschew these things as worldly and sinful in themselves. If they have *private* property of their own sufficient for these things, they cannot, without great guilt, encourage them. But how awful the guilt, in taking that which was intended to support God's service, and to feed the hungry and the naked of His fold, to consume it on their own pampered lusts, and in using God's heritage to serve the Devil with! This, this is an awful sacrilege. I presume to judge no one; but it is not too much to say that the wealth and resources of the English Church have induced many to enter the list of its clergy, from motives of a character very different from what they ought to have been—to get a standing in society, where they may live at ease and be sure of a living, and do nothing; others avail themselves of this means to support themselves while residing abroad in luxury and vice. Some, while they pursue other subjects, write histories of Greece and treatises on Geology. Others still, convert the income of their living to the secular endowment of their children. Now, all this is sacrilege—it is irreligion—it is so much practical atheism—treating the God in whom they profess to believe as a Nobody—one that has no rights—no laws, no day of final adjustment.

Now, aside from the effects of this on themselves directly, the impression which it makes on the world at large, the influence that goes out from it to act upon mankind, is most paralysing. They must come to regard God as a living Reality—as the sole Owner and Proprietor of the property of which they are only occupants at will, and for the use of every penny of which *in His service,* He will hold them strictly responsible. They may not use it to further their own interests, to support the pomp of the world, the pride of life, or the vanity of their own hearts.

But it is not only in the possession of too great resources that there is danger for the clergy in this matter. Poverty and destitution are evils more painful to bear, though, as I sincerely believe, far less dangerous to the soul. The clergy, whether rich or poor—that is, whether in the enjoyment of good livings or in want—must consider themselves as the servants of God—that they have renounced all "the pomps and vanities of this wicked world," "with all covetous desires of the same;" so that they will not follow nor be led by them. All Christians have indeed professed to do this; but the clergy, more especially as the guides, leaders and examples of the flock. Let them understand that when they seek a large salary, or use it to support style and fashion, the useless pomps, the foolish extravagances, and the idle phantoms of a vain world, they are committing a twofold sacrilege 1st, upon themselves as persons consecrated to the service of the Altar; and 2. upon their salary, which is, however we may disguise the fact, the portion of His goods which the Lord allows them to support them, not in the service of the world, the flesh, or the devil, but to support them in *His* service. Christ sent us not to get a good salary, but to preach the Gospel. Alas! alas! how many of us are there that so regard it.

Mr. Editor, I have neither great talents nor extensive learning, but I had rather have *the grace* that makes me willing to serve a poor parish in an obscure and retired country village, cheerfully bearing, for the Lord's sake, all the privations, hardships and trials incident to such a situation, than to have the *talents* that can command the highest station and the largest salary within the gift of the Church. I can enjoy the advantages of wealth and refinement and cultivated minds, with as keen a relish as any body; but I am horribly afraid of fareing better than my adorable Master in a world which, though He may have more friends in it, has, nevertheless, of itself abated none of its enmity to Him. "But," says my friend in Deacons' Orders, "I must have a living." My dear brother, permit me to say, in all kindness and fidelity, that I do not see the necessity for it. The world has got along without you thus far, and can still farther. It may be that Christ wants you to starve for Him. He has required His servants in days past to die for Him sometimes, as well as to live and labor for Him. That may be the work He has for you to do—to show the world with what calmness, cheerfulness, and self-possession, you can starve to death in His service, rather than abandon the work and leave the post He has assigned you.

"But how am I to know whether this is what He requires of me?"

Easily, my brother. You are in Deacons' Orders. Report yourself to your Bishop as ready to be engaged in the work of the Ministry. Go where he sends you, do whatever your heart and your hands find to do, fearless of man, regarding only the Lord, and accept whatever He shall dispose the people to give you. If starvation come then, you will know that it is His allotment—the very thing He has for you to do. But whatever may come, you will be in the way of your duty, and "be faithful unto Me, and thou shalt have a crown of life."

"But this is a hard doctrine you preach."

True, my brother. The doctrine of the Cross has always been a hard one to practice, and, like good generals, we must expect to lead our people in the face of danger and hardships—they will not go before us and shield us from them. We must expect to take the lead in facing the enemy, trusting in the Lord, regardless of consequences to ourselves. I am glad when He calls me to suffer privation. Every hardship endured here for His sake, will be rewarded with an eternal weight of glory hereafter.

Such is the strain in which I overheard a young Deacon addressed, and I am sure he nor I shall ever forget it.

The fact that our Blessed Saviour sent His Apostles without scrip and without money in their purses, was not, in my estimation, a matter of mere temporary convenience or expediency. It proclaims a standing principle of their duty and their relation to the world. They are to perform the duties of their ministry, and leave Him to take thought for them and provide for them. There is not a hair of their heads but is numbered, and not even a sparrow can fall to the ground without Him. Let them labor where He sends them—live if live they may, and die if die they must, but in the Lord.

Oh! my brethren, it is melancholy to see our worldliness. We conform to its fashions, spend our time and the Lord's money in subserving its fooleries and vanities, leave the Lord's sheep exposed to dogs and wolves of schism and infidelity, and run at the call of a few more dollars of the paltry trash with which the world buys and sells the souls of men. But you say, "we must live." I see no necessity for it. Perhaps you must die—die of neglect and starvation in order to save your soul. This has been the service which the Lord has required of many an honored servant and martyr before our day. It may be the one He requires of us.

St. Paul did not wait for the offer of a large salary before he considered that the Lord had called him to a field of labor; and if the faith is the very instrument of our justification, and the sacraments are "generally necessary to salvation," I do not see that there is less need of ministerial labor now than in his days—nor, considering *"the present"* state of the world, do I see much more prospect that those who use his fidelity and zeal will receive from *"the world"* a heartier reception or a more liberal support.

The time is fast approaching when we must stand this trial. The Lord will submit us to this test. The increasing covetousness of *"the Present"* shows it. He will place all those who *profess* to be His servants in the van of this war against covetousness—the idolatry of the age. He will distinguish the true from the false—show who are His by their power and firmness to withstand the onset, and suffer poverty and starvation for His sake. It may be the fiercest trial to which He has ever exposed the soldiers of the Cross. But I see not how it can be avoided.

CONTRIBUTOR.

THE CHURCHMAN.

NEW-YORK, SATURDAY, AUGUST 21, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs

The *extreme improbability* of the matters alleged in most of the articles in the Presentment is an objection to the belief of them which has never been met; for, to say that all vice is improbable in a bishop, is to evade the objection, and not to meet it. Improbable indeed it is, that any man who has borne a good character, particularly one who holds an exalted station in the Church, should be guilty of criminal conduct; but this is, if we may use the expression, an ordinary improbability, and one which has often been, and may at any time be overcome by ordinary testimony. But the improbability attaching to this Presentment is of a different kind. Fraud, falsehood, adultery, and even murder, are crimes which are explicable on the acknowledged principles of human nature; and we can understand how, under certain temptations, and with certain motives and passions, a man may be led to commit them. But the offences alleged against Bishop Onderdonk defy solution or classification: we have no principles of human conduct on which to explain them; no class of transgression to which to refer them. Impure desire seeks concealment, watches for opportunities, solicits by word or gesture, grows by indulgence, and follows up its object. In the present case, however, all was open, undisguised, in a carriage, in a parlor, in the very face of day, and in the presence of husband or brothers, in solemn silence, and with supreme quiescence in the insulated act alleged as if *it* were the *terminus* of human action. All this is easily explicable on the supposition of a freedom of manners liable to be understood and exaggerated. But on any other supposition these alleged offences are inexplicable and anomalous; and if one might use the somewhat technical language of writers on moral evidence, one might almost say of them that they are out of the range of things *various,* and are to be counted as violations of things *uniform.* In things *various,* as for instance, the discoveries of science and the events of history or biography, the strongest presumptions against a particular remarkable fact, or a series of such facts, are easily overcome by the testimony of witnesses of ordinary credibility. But that the sea should cease to ebb and to flow, that a cannon ball should float on the water, or that a man should soar in the air like an eagle, are violations of things *uniform,* and such as can never command rational belief except on the testimony of many concurrent witnesses, nor then either but for reasons and in connection with circumstances which render a deviation from the ordinary course of nature antecedently probable. There are presumptions of a thousand to one against the truth of a Cæsar, a Napoleon, or of any of the heroes of Jonathan Wild, and yet we believe them on almost any amount of evidence, because they are reconcilable with the ordinary laws of human action: and for the same reason, and on like testimony, we believe, crimes, unnatural crimes even, of men who have borne a fair reputation. But to believe in the perpetration of offences without an assignable motive or object, in contravention of what is natural and without a show of reason to expect an agency which is preternatural, this is certainly somewhat more than an ordinary tax on human credulity.

The improbabilities against the truth of this Presentment have been stated strongly indeed, but fairly and without exaggeration, by Bishop Whittingham, and we beg our readers to observe how carefully he distinguishes them in the outset from the *ordinary* improbability which lies against all crime in men of good repute and high station in the Church, and confines himself to the accumulation of such improbabilities as are *peculiar* to the present case.

> The Presentment against the Bishop of New York comes before me burdened with many improbabilties, which must be taken into account in weighing the testimony by which it is supported. Among these I do not reckon the improbability of heinous transgression on the part of one so high in office in the Church. That has its weight; but its weight is no greater in this case than it must be in the case of any Presentment against a Bishop for crime or immorality. The improbabilities now in view, are peculiar to the present case.
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> The Presentment sets forth immorality and impurity as a prevalent disposition of mind, evidenced by repeated acts spread over a series of years. The existence of such a disposition of mind in one filling so public a station, circulating so constantly in society through the wide extent of so large a Diocese, holding free and habitual intercourse with such multitudes of people—by no means all friendly disposed—without detection and exposure, through so long a series of years, is in a high degree improbable. The manifestation of such a disposition in the kind of acts charged, and under the circumstances specified, and no otherwise, is very improbable; and it is equally improbable, had more overt acts, of a worse description, been committed, that reports so long and so extensively known as those concerning the allegations in the Presentment have been proved to be, should not have called out the knowledge of them, and placed them within the reach of the diligence of the suggesters and framers of this Presentment.
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> Another kind of improbability grows out of the number and silence of the persons cognizant of the allegations made, in connection with their character and standing in society. It is very difficult to believe that so many clergymen, several of them of the very highest repute for wisdom and piety, should have so long connived at such guilt as is charged in the Presentment. If true, the charges of that document are charges against every clergyman who knew of them and kept them secret. The only ground on which the conduct of so many, so intelligent, so respectable clergymen can be justified, is that they did not believe the stories which they heard; or, knowing and believing certain facts, did not regard them as susceptible of the coloring put upon them in the Presentment.
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> Still another improbability appears in the conduct of the individuals professedly aggrieved. One such instance of forbearance as both Mr. Butler and Mr. Beare must have manifested, had they at the time regarded the treatment of their wives in the color now given it, is sufficiently unlikely—the occurrence of two, under circumstances so nearly similar, is greatly so. It is not to be explained by a recurrence to Christian principle, operating similarly in the hearts of Christian men, because Mr. Butler and Mr. Beare did *not,* on their own showing, act on Christian principle; they did not tell their brother of the fault now alleged, and in the spirit of meekness expostulate with him; the sin which they chose not to reprove, their charity did not cover.
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> The discretion of the females, in all the instances of alleged insult, is equally extraordinary. Placed, in every instance, in situations affording opportunity of instant discovery of the insult to the persons most concerned, most entitled, and best able, to check and punish it, they appear, in every case, for a time, and, in all but one, throughout, by silence and abstinence from every mode of giving an alarm, to have connived at the conduct which they now represent as an insufferable outrage. The subsequent conduct of all, Mrs. Butler alone excepted, is similarly strange and inexplicable. They exchange civilities with him by whom they have been insulted. They receive and render courtesies. In every instance they share the friendly meal; in one it is proffered and urged upon the offender, as a guest. They gossip with others of liberties and improprieties; but to the party on whom they charge them, they give no hint or token that he has ever given them offence. In three instances, he remains in utter ignorance that any thing which may have passed between him and them, has been taken amiss; nay, in two, to satisfy him that it has not, he has the strong evidence of an unsolicited visit from one of the two aggrieved sisters.
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> The charge of immorality and impurity in the acts alleged, acquires improbability from the circumstances, in every specified case. That any one possessed of common sagacity and self-conduct, (to say nothing of his bearing the office of a Bishop,) should have chosen to indulge his evil dispositions in circumstances so unfavorable, is hardly conceivable. An open carriage on a public road, (in two instances in broad daylight,) in the company of other persons, (in two instances the husband of the lady alleged to have been insulted,) are the last situations in which one would suppose a man, having a character to lose, likely to give rein to impure desire, and indulge in immoral practices.
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> The time, too, in every instance, increases the improbability. After, or before, or between the most solemn services of the holy religion of which he is a minister, the Respondent is charged with having grovelled in his impurity and immorality. Precisely when he might be expected, if ever, to have been free from unchaste desires, even if habitual, he is alleged to have given them their range.
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> The mode is as strange as the time. No previous or subsequent joviality frolicsomeness, liberty, or even lightness of speech or manner, is alleged. Without an indecent word, without a hint or expression capable of evil construction, without, so far as appears in evidence, a look or gesture (apart from the alleged manipulation) significative of impure excitement, the insults are represented to have been, deliberately, coldly, almost solemnly perpetrated, unexplained, never followed up, on persons the most unlikely to permit them, at times the most incongruous, under circumstances the most likely to bring about detection, summary punishment, and deep, irremediable disgrace.

Most of these improbabilities, as Bishop Whittingham remarks, inhere in the Presentment on its very face; but in the trial of the fifth and sixth articles, or those in relation to the Misses Rudderow, they have been manifested in the most glaring manner, and to a most outrageous extent, and before the reader proceeds to the comment which we design to offer, we hope he will do us the favor to read the following further extract from Bishop Whittingham's Opinion—

> The fifth and sixth articles, teeming with improbabilities as they stand in the Presentment, have been connected by the testimony with a tissue of improbabilities still more astounding; and yet depend, each, upon the unsupported evidence of a solitary witness, without the slightest corroborative or circumstantial proof; that witness, in each case, being discredited by her own conduct at the time and subsequently, and giving evidence on the trial with a plain disposition to color facts and keep back testimony.
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> In the case of Helen Rudderow, it is improbable that a ride of three-quarters of a mile should have consumed half an hour; it is very improbable that during all that time, save five minutes, a man sitting on the back seat of an open carriage with a lady, should have kept his hand thrust far down in her bosom, pressing and grasping it, as they passed through a street on New-York island, at mid-day; it is exceedingly improbable that a lady so abused, possessing any degree of self-respect, should have made no outcry; it is in the highest degree improbable that this should have taken place with another person in the carriage, within hearing, sight, and reach; that person a man, a clergyman, the friend and pastor of the insulted female, and he be in no way solicited to attend and interfere; but it is most of all improbable that that person should have been the Rev. James C. Richmond, keen-sighted, active, observant, as all who know him know he is; and that he should have been in conversation with both the parties thus strangely situated, exchanging questions and replies with both, frequently turning so as to look the alleged transgressor in the face, and should have seen and known so little of the matter, that while his diligent agency is recognisable in every part of the proceedings resulting in this Presentment, he can testify nothing even corroborative of the evidence of Miss Rudderow, which he reduced to writing and procured to be made in the shape of an affidavit.
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> That affidavit discredits the witness whose sole testimony is to establish this tissue of improbabilities. By swearing, in the postcript to Jane Rudderow's affidavit, that every word her sister has therein said is true, Helen Rudderow has proved her own unfitness to bear testimony upon oath; for, of most of the statements thus confirmed she *could* have had no personal knowledge, and some are incontestably disproved.
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> The conduct of Miss Rudderow, as described by herself, discredits her testimony. It is not conceivable that any virtuous female, treated as she represents herself to have been during nearly half an hour, would welcome to her home the man by whom she had been outraged, and send down a younger sister to bear him company, and "entertain" him in a room alone. The woman who *could* do so is unworthy of belief: the woman who can represent herself as having done so, compels me, in mercy to her, to reject her evidence. Such testimony, destitute of the slightest corroboration, is greatly outweighed by the many and extreme improbabilities of the story which depends on it; and I have no hesitation in concluding that of immorality and impurity in the manner specified in the fifth article of the Presentment, the Respondent is *not guilty.*
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> With relation to the allegations of Jane O. Rudderow, it is hard to say which occasions most surprise, the tenor of her testimony, or the absence of other testimony to support it, considering what she testifies. That any man of decent character (setting out of view his position as a clergyman and a Bishop,) should have had the hardihood at first greeting a young woman in her own house, in an open room, within hearing of her two brothers grown to man's estate, to insult her, as Miss Rudderow describes herself to have been insulted, is sufficiently improbable; that she should have suffered it, (and that, too, after previous warning by her sister,) without outcry, or the slightest intimation to her brothers that their company was desirable, is still more improbable; that she, and her equally insulted sister, should have more quietly dined with him, and suffered his company after dinner, is very strange; but, that then she should have given him an opportunity of conversation remote from others, by going with him to the end of the piazza; that there he should have repeated his insult in the presence of half a dozen others, a mother's quick eyes among them, without protest from her or notice on their part; and that again, a few minutes afterwards, in a small room with several others present, he should avail himself of her going to the window, to rush after her, pass with her behind a painted window-shade that hung four inches from the glass of an outside window, and beneath that semi-transparent covering again perpetrate the outrage of thrusting his hand far down into her naked bosom through a high-necked, close-fastened dress, without resistance on her part, or attracting any observation by the company in the room, whose sole and honored guest he was;—these are improbabilities surpassing belief. Where is the sister-in-law who was in the piazza, and in the room, when these things are said to have taken place? She personally appeared in Court. Why did she give no evidence? Because she had none to give. She knew nothing of all this. It took place in her presence, her sister says; but she cannot cor

roborate the testimony of that sister by the recollection of a single circumstance. In the affidavit of Jane Rudderow, the remark of her mother, now deceased, is related. She cannot be called upon to give testimony. The sister-in-law who can, saw nothing, heard nothing, knew nothing of the marvels that were going on before their eyes, or within their hearing. Of the subsequent conduct of the Rudderows, their own reluctant testimony makes it clear enough that it has been inconsistent, and throws discredit on their alleged grievances; that of Jane is wholly irreconcilable with any degree of womanly sensitiveness and delicacy, if, previously to her voluntary offer to call upon the Bishop in his study, to which Mr. Dowdney and Miss Rutter testify, she had really received from him the treatment recounted in her testimony. On the unsupported word of such a witness it is impossible to receive the tissue of improbabilities strung together in her story. Without other and better proof, I cannot but believe the Respondent *not guilty* of the immorality and impurity charged against him in the sixth article of the Presentment.

"To my mind," says Bishop Ives, speaking of these fifth and sixth articles, "the absurdities of the testimony are too palpable and enormous for any human belief;" and with this simple remark he dismisses this part of the Presentment. "The story of Miss Jane Rudderow," says Mr. Ogden, Trial, p. 222, "is a most remarkable one. It is more like the testimony of a crazy woman than any thing else." It is a fact which we regret to mention, and which nothing would lead us to mention but its important bearing on the case in hand, that Miss Helen Rudderow is, at the present time, an inmate of the asylum for the insane at Flushing, L. I.; and the friend who gives us this information adds, that she has been afflicted with occasional symptoms of mental derangement for many years; that they were manifested before the trial of the Bishop, and that, from what he can learn, he is led to think that she was not in a condition to give testimony at the trial. In view of all this it would be mere wantonness to enter on a new examination of testimony in support of these fifth and sixth articles. Bishop Whittingham has given reasons enough in all conscience for refusing to believe them, or if not, our correspondent at least in this week's paper, has sealed their fate forever; and the only real point of solicitude ought to be to discover what reparation can be made to Bishop Onderdonk for presentment, trial, conviction and punishment on two articles which have so little claim to belief, and the overwhelming improbabilities of which are so manifest. But this point we shall waive for the present. The point that seems to us to be chiefly important in connection with these articles is to ascertain, if possible, on what principle and by what process they ever came to be believed by men professing and bound to give or withhold assent, according to the well known and established laws of moral evidence.

This is a most important inquiry. All the members of the Court had before them the same allegations and the same testimony; they conducted their investigation at the same time and the same place; they examined the same witnesses and heard the same counsel, and they were all, as is evident from the record, deeply interested in the process, suffering nothing to escape them but pushing their inquiries into all the minutiæ of the case, with a patience that was never exhausted and an attention that never flagged: and yet they arrived at conclusions diametrically opposite. Now if we suppose the judges to have been equally impartial and equally desirous to arrive at the truth, we see but one way on which to account for this difference; and that is, that they were governed by different principles or rules in the admission and estimation of testimony. That this is the fact we have no doubt, and we take the most sincere and lively pleasure in noting it, because as far as it has prevailed, it helps to explain the contrariety of their conclusions without the imputation of partiality or party bias. On this account the proofs which we have seen of these opposite principles in the minds of the conflicting judges, have been a verdant spot in this unhappy trial; though, on another account even these have been painful, as showing the looseness of a canon, and the rude and chaotic state of a judiciary which could allow the trial of a bishop, and leave the judges to seek for the very first principles by which to govern their proceedings; could let them proceed individually by Scripture and the Primitive Canons, by the canon law, or in analogy with the civil law, as each one might choose, and thus collectively adhere to none and violate all in turn. But this of itself is a copious and independent theme. At present we are only desirous to point out a particular principle, or rather a departure from principle, and an unguarded assumption which seems to us to have been especially operative in procuring assent to the fifth and sixth articles of the Presentment; which is that *no amount of improbability can justify the rejection of any amount of direct unimpeached testimony.* We do not think that we have stated the position too strongly, but if we have we shall afford the reader the opportunity to correct us by giving it to him in the very words of two of the judges. Bishop Brownell says, "That the charges preferred in this Presentment against a Bishop of the Church, are, *prima facie,* almost incredible, will be readily admitted. They indicate a habit of mind, and a fatuity of conduct altogether unique and extraordinary. But a mere probability cannot stand against the positive testimony of so many unimpeached and (as we may presume) unimpeachable witnesses. I am therefore compelled to find the Respondent guilty," &c.

Bishop Lee says —

> The chief reasons urged by the Counsel for the Respondent, or otherwise suggested on his behalf to the Court during the progress of the trial, are the following:
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> The extreme improbability of such acts being committed by a person in the station of the Respondent, and under circumstances which made him so liable to detection and exposure. That there is such improbability is not to be denied, and the benefit of the presumption thence arising is to be given, without doubt, to the Respondent. It furnishes a reason for requiring distinct, positive, and unimpeached testimony to the matter in question. But antecedent improbability cannot be allowed such weight as to destroy the force of direct testimony. The commission of an immoral act by a minister of the Church of Christ must be considered as improbable, but in spite of this presumption, it is found necessary to provide canons of discipline for the clergy.

Now there is no principle on which those who have written upon the laws and grounds of belief are more universally agreed, or which more approves itself to common sense, than that improbable events require stronger testimony than probable ones in order to obtain rational assent. The very first rule laid down by Gambier, in his treatise on Moral Evidence, for regulating the credit to be given to testimony is—

"1. It should be considered how far the thing in itself, and under its proposed circumstances, is credible or incredible. For if it be absolutely impossible, no previous opinion of the competency and veracity of the witness can procure belief. *If what is related be possible but extremely improbable, the testimonies of a greater number of persons of unimpeachable character, together with the evidence of concurrent circumstances, are requisite to render it credible.* But, if it be not improbable, the testimony of an ordinary and unsuspected witness, is sufficient to make it worthy of credit."

We are almost afraid to speak of the opinions of the Bishops from whom we dissent, for fear of being thought to treat them with disrespect, which most certainly is not our intention. But we must express our regret to find our Rt. Rev. Fathers thus in collision with approved authority, and that not on an ordinary matter, but on a point involving the reputation and character of a Christian Bishop. It is only a probable event, which at the utmost can mean no more than a crime or offence of an ordinary kind, and in an ordinary person, and under circumstances favorable to its commission, which the author just quoted allows to be provable by the testimony of *one ordinary unsuspected* witness. For the proof of events which are *extremely improbable* he requires the testimony of *several witnesses of unimpeachable* character, together with the evidence of *concurrent circumstances,* in order to render them *credible.* And yet in the present instance we have it adjudicated that events which "are, prima facie, *almost incredible,*" are to be severally believed on the testimony of a single ordinary witness, and *without* the evidence of concurrent circumstances; and this on the unguarded and unqualified assumption that mere improbability cannot stand against positive testimony; or, to use the *ipsissimis verbis* of Bishop Lee, that "*Antecedent improbability cannot be allowed such weight as to destroy the force of direct testimony.*"

How far the majority of the Court yielded to the arguments of counsel it is of course impossible to say; but we find an argument used by one of the counsel for the Presentment on this subject, which, if admitted, was singularly well adapted to influence their judgments.

Mr. Hiram Ketchum argues thus—

> I suppose if I were to ask one of the learned Bishops whether he thought it possible that his pocket-book could be taken from his pocket without his knowing it, he would answer that he thought it impossible. A gentleman coming from the interior, and not aware of the arts practised in the city, would be willing to say, perhaps, that testimony to that effect was not to be believed—that the thing was impossible. But those who live in large cities, and are aware of the dexterity of thieves and pickpockets, would say that all that was quite possible. If you had told a man twenty years ago that conveyances could be made which would carry you sixty miles in two hours, he would of course have exclaimed—Oh, that is impossible! But now everybody knows the possibility of this. The Bishops understand this argument perfectly, for that is the argument against the miracles of the Christian religion itself, carried out in all its details by the great infidel philosopher, Hume. Any one of the Bishops can estimate the force of that argument. It is the impossibility of the thing that is urged by the opponents of the truths of the Christian religion, and the living witness is not believed because the testimony contravenes the experience of the laws of nature. The infidel will not believe that the dead were made to live again, because the greater probability is that the laws of nature could not be violated. That argument can be met, and it has been met. But it is precisely the argument of the learned Counsel in this case.

Poor Hume has even more reason than Dr. Onderdonk to complain of the barbarity of Mr. Ketchum, who does not appear to have caught even a glimpse of his argument. The possibility and the probability of miracles (both which, by the way, are presumed or insisted on before the appeal to testimony) Hume might well be content to leave to the common class of divines and philosophers. His claim to originality is founded on something very different from the common-place which Mr. Ketchum ascribes to him. His argument is that *experience alone gives authority to testimony,* that it *is the sole ground of faith in testimony;* and it is on this foundation that he builds when he says, in effect, that it is contrary to experience that miracles should be wrought, but not contrary to experience that testimony should be false. In opposition to this argument it has been largely shown that to believe in testimony is a law of our nature; that testimony has a natural and original influence on belief independently of experience; and that experience operates as a check to our faith in testimony, and is the ground of distrust and not of confidence in testimony. In proof of this, reference is made to the fact that infancy is credulous, old age distrustful; that children readily believe in marvels which are scouted by men; that by children *antecedent improbability is not allowed,* while by men it often is allowed, *such weight as to destroy the force of direct testimony.* Mr. Ketchum surely knows, or at least he ought to know, that the admirable rules of evidence which are observed in civil and criminal courts, are the fruits of the collective and systematized experience of ages operating continually as a check and restraint to a too easy faith in testimony. If then Mr. Ketchum could have risen above the lawyer, if he had felt the dignity of his position as a Church counsellor, and if withal he had comprehended the force of the argument on which he unhappily stumbled, he would have embraced the occasion to remind the Court, that if they would shun the sophism of the infidel Hume and act on those grounds of belief on which Christianity was content to rest its claims, they were most solemnly bound not to advance a step in their assent to testimony beyond the limits of those rules of evidence which the wisdom of ages has reared for the protection of the innocent against the credulity of the weak and the suspicions of the wicked.

ERRATA, IN "LIBRA."—Paragraph 4, lines 5th and 6th from end, for *violation,* read "volition." Paragraph 6, top of 2d page, (in a very small part of the edition,) *dele* 31 lines of typographical repetition.

DIOCESAN CONVENTION.—As a matter of convenience to parties interested, the following form of Certificate of Lay Delegates to our Diocesan Convention is given, in the absence of any form authorized by that body. The Convention assembles in St. John's Chapel, New-York, on Wednesday, the 29th of September, being the Feast of St. Michael and All Angels, at 10 o'clock, in the morning. It meets, it is believed, all the requirements of the Constitution and Canons; and Certificates prepared accordingly will not be liable to any question.

FORM OF CERTIFICATE, &C.

"This is to certify that Messrs. A. B., C. D. and E. F.* have been duly appointed by the Vestry† of —— Church, in the town of ——, county of ——, Lay Deputies to represent the said Parish in the next Convention of the Protestant Episcopal Church in the Diocese of New-York; and that the said persons are qualified to vote for Wardens and Vestrymen of the Church aforesaid."

—— ——, Rector of —— Parish.
or, a Warden of do.
[Date.] or, Clerk of the Vestry of do.

It may be well to add that Clergymen who have assumed Rectorships during the year, or have become connected with incorporated institutions of learning, should see that the Canonical notice is given to the Standing Committee. If this is neglected, they may find themselves without a seat and vote in Convention. See Canon XXX of 1832, and Canon II of this Diocese.

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* These names should be written very legibly, and *in full,* not merely with the initials of the Christian names.

† Or, by the Congregation.

THE EVIL TENDENCIES OF CORPORAL PUNISHMENT, *as a means of moral discipline in families and schools, examined and discussed. By Lyman Cobb, A. M.* M. H. Newman & Co., 8vo. pp. 270.

This work is divided into two parts—the first containing "objections to the use of the rod;" the second, "substitutes for and preventives for the use of the rod." An appendix is added, containing letters in approval of Mr. Cobb's labors, from very many influential quarters. The author appears to be very much in earnest in what he says, and the printer seems, from the liberality with which italics and small and large caps are used, to have caught the zealous infection from him. It is a very emphatic looking volume.

EVERY DAY DUTY ILLUSTRATED BY SKETCHES OF CHILDISH CHARACTER AND CONDUCT. *By Marianne, author of Right and Wrong.* L. Colby & Co.

The above are two 18mo. volumes for children, one of which purports to have reached its fourth, and the other its fifth edition. They are well printed and bound.

Stanford & Swords have published Nos. 1 and 2 of "A Catechism to be taught orally to those who cannot read, by the Rt. Rev. Levi Silliman Ives, D. D., Bishop of North Carolina." These are excellent manuals, praise of which would be superfluous, recommended as they are by the simplicity of their language, and their happy enforcement of truth.

The publication of "the Proceedings of the New York Historical Society," demands more attention than we have heretofore found time to give it. Two *fasciculi* are before us—the first from January to May, the second for June. The object of the publication is to furnish reports of the proceedings of the Society, and abstracts of papers read and discussions held before it. Mr. G. H. Moore, the Assistant Librarian, edits the publication, which is issued monthly in 8vo. at one dollar a year. The contents of the numbers already out are of interest and solid value; that for June contains an unusually agreeable paper by Mr. Buchanan, investigating the annals of Early European Colonies on the Delaware. The Society is doing good service, and we trust that many will interest themselves in this Bulletin of its sayings and doings.

We acknowledge the receipt of the Journals of the Conventions of Kentucky, Georgia, Louisiana. Also, of The Columbian Magazine, which is one of the first both in literary matter and illustrations. Ormsby & Hackett, 116 Fulton street, are its present publishers.

The New Englander, though on our exchange list, has not reached us for months.

THE ALPHABETICAL DRAWING-BOOK AND PICTORIAL NATURAL HISTORY OF QUADRUPEDS. *By Graphite.* Wiley & Putnam, pp. 67.

This is a square 16mo. volume, containing short descriptions and anecdotes of various quadrupeds. The illustrations are its chief charm, and are really excellent studies for children learning to draw.

PARTY SPIRIT AND POPERY; OR THE BEAST AND HIS RIDER. *By an American Citizen.* Baker & Scribner, 18mo. pp. 126.

Section I. of this book gives us an "Introduction to the Woman of Rome," the IV. tells how the Woman trained the Beast for hunting game," the V. "how the Harlot raves, dismounted by the Monk," the VIII. the discourses of "the Governor courting the Ecclesiastical Lady," and the XII. brings us to "the Woman in the Menagerie," where we shall leave her.

HISTORY OF THE GIRONDISTS; OR PERSONAL MEMOIRS OF THE PATRIOTS OF THE FRENCH REVOLUTION. *From unpublished sources, by Alphonse De Lamartine, author of "Travels in the Holy Land," &c.* Harper & Brothers, vol. 1st, 12mo. pp. 495.

We perceive that this work attracts much notice abroad, as indeed one on such a theme, and from so accomplished a pen, must needs do among intelligent readers. It is to be completed in three volumes. The translation is by Mr. H. S. Ryde, and is quite a spirited one, though not entirely free from Gallicisms.

LOUIS THE FOURTEENTH AND THE COURT OF FRANCE IN THE SEVENTEENTH CENTURY. *By Miss Pardoe. Parts 2d and 3d.* Harper & Brothers, 12mo. pp. 395.

These two parts complete the first volume of a work, full of interesting facts and entertaining anecdotes. They are elegantly printed and judiciously illustrated.

FRESH GLEANINGS, OR A NEW SHEAF FROM THE OLD FIELDS OF CONTINENTAL EUROPE. *By J. K. Marvel.* Harper & Brothers, 12mo. pp. 336.

A marvellously pretty book to look at, but containing marvellously little worth reading or remembering. It is written in an agreeable style, and for those who can be contented to read descriptions of sea-sickness and French cookery, it may be satisfactory small-talk. We cannot divest ourselves of the idea, however, that men should travel for some other object than merely to taste new dishes and ogle Parisian grisettes.

THE TRUE CATHOLIC, *for August,* is an excellent number. The original articles are "The Episcopate," "The Proper use of the *Gloria Patri,*" "Free Churches, No. 2," and "The Scriptures and Geology, No 1." This last takes decided ground against the geologists. The writer's strength is directed mainly against the notion of a chaos being meant by Gen. i. 2, "without form and void," an interpretation which he thinks has been borrowed from the heathen mythology.

THE TEMPER AND DUTIES OF A CHRISTIAN MINISTER, is the title of "A Charge to the graduating class and other students in the General Theological Seminary of the Protestant Episcopal Church in the United States, delivered in St. John's Chapel, City of New York, at the Commencement of said Seminary, June 28th, 1847, by J. P. K. Henshaw, D. D., Bishop of Rhode Island and Provisional Bishop of Maine." D. Dana, Jr., 20 John st.

THE CATHOLIC MAGAZINE, *for August,* and LITTELL'S LIVING AGE, *No.* 169, are on our table.

The third number of Traill's Josephus, the "genuine London edition," may now be had of the publisher, Mr. George Virtue, in John street. The beauty of this edition we have already lauded, it is indeed undeniable, and the number before us is quite equal to the preceding.

Baker & Scribner have issued a pamphlet of 90 pages, entitled "Supplement to essays on the Progress of Nations in Productive Industry, Civilization, Population and Wealth. By Ezra C. Seaman." This author's writings on political economy are, we presume, well known already.

FOREIGN ITEMS.

We find in our last English papers a few items of news.

The bill establishing the new Bishopric of Manchester came up for its second reading in the House of Commons on the 13th ult. Lord John Russell stated briefly the provisions of the bill and the general reasons for it. Other Bishoprics were to be proposed; among them a see of St. Albans, to relieve the diocese of London; of Southwell, to relieve York and Lincoln, and of Bodmin, to include the county of Cornwall. These would require a separate Act of Parliament. Sir R. Inglis, while thankful for the bill introduced, would rather have had the Act of Henry VIII. put in force, by which twenty-six Suffragan Bishops were created. This Act had never been repealed. It was passed when the population was only 5,000,000. He thought that Ministers would have found no difficulty in carrying this or any measure of the kind, even if they had allowed the occupant of the new see a seat in the Upper House. Mr. Horsman, member for Cockermouth, opposed the bill on the ground that it would be better policy to assist poor livings than to increase the Episcopate. The vote for the second reading was 124 to 15: majority 109.

In the House of Lords, on the 12th, the Bishop of London withdrew the bill for the trial of clerical delinquents.

Lord John Manners has offered himself as a candidate for Parliament from Liverpool. In his address he says, "in religion I am a Churchman, in politics a Tory."

Dr. Faussett has been re-elected Lady Margaret, Professor of Divinity at Oxford.

St. Augustine's College, at Canterbury, is to be opened next October on a limited scale.

Funds are raising to provide additional clergy and schools in Westminster, viz: 11 parochial schools and the same number of clergymen. The population within the districts to be provided for is 60,000, of whom there is church room for only 7,500, and there are 12,520 children who do not attend school. The amount to be raised is £30,000 in donations and £4,000 in annual subscriptions. The amount already contributed is £20,000, including eight donations of £4,000 each.

From the Morning Post.

The following letter has been received from the Bishop of Limerick, and is published with his lordship's permission. It will be seen that it is to the same effect as the opinions expressed by the Archbishop of Canterbury, the Bishop of London, and other prelates of the United Church:—

"*Lee House, Limerick,* June 1847.

REV. SIR,—I have to acknowledge your letter of the 9th instant, stating that a clergyman of my diocese, the Rev. G. G. Gubbins, had officiated in Dunoon, in a place of worship that had been erected by the party that had thrown off the jurisdiction of the Scottish bishops, and requesting to know whether that act had my approbation. I beg to state that Mr. Gubbins officiated there without my knowledge, and had I been consulted by him, I would have expressed to him my disapprobation of the step he was about to take; and I will now feel it my duty to convey to him my sentiments on the subject, regretting, as I do, that any clergyman of my diocese should have countenanced this disregard to the authority and jurisdiction of the bishops of the Scottish Church.

—I am, Sir, your obedient servant,

(Signed) EDMOND LIMERICK.

"Rev. Henry G. Pirie."

From the N. Y. Express.

THE ANNEKE JANS OR BOGARDUS CLAIM.—Vice Chancellor Sandford's opinion in this matter is in the press, and will be published in a few days. We are permitted to give the following summary of the points decided, which has been submitted to and approved by him. After premising that the question before him was the truth of the plea of Trinity Church, which set up the defence of entry in 1705, under the Royal grant of that date, into the premises called the Dominie's Bowery,* claimed by the heirs of Anneke Jans, and their continued uninterrupted sole possession thereof ever since; and not the validity of that defence, if true, (which has been decided by the highest tribunal in the State) or any question of original title in the Crown, under which the Church claimed and held. His Honor makes out that the following facts have been clearly proved on the part of the Church.

1. That Queen Anne being in the possession and occupation of the tract known by the name of the Duke's Farm, King's Farm, or Queens Farm, referred to in the bill and of which the Dominie's Bowery is parcel, and being in the receipt of the rents and profits thereof to her own sole and separate use and benefit, did by letters patent under the great seal of the Province, dated November 23d, 1705, give, grant, ratify and confirm, to the Corporation of Trinity Church, in fee-simple, the farm before mentioned, reserving a yearly rent of three shillings New York currency, in lieu of all other services, dues and demands.

[Under this head the Vice Chancellor enters very fully into the overwhelming proof of the possession, and notorious claim of the Crown to the whole farm, in 1705, and long prior to that date; and under the second branch he conclusively disposes of the objection, that the grant was not signed by the Governor, and which question, however, in his opinion, is foreign to the issue—"the defence being just as perfect if the patent were defective in form and in its execution, or were contrary to a positive enactment of an existing statute."]

II. That the Corporation of Trinity Church, on the day of the date of the letters patent, entered upon and became seised in their demesne, as of fee, in the Queen's Farm; claiming by force of the letters patent, and not otherwise, to be, of right, sole and exclusive owners of the whole farm in fee simple.

III. That by themselves and those claiming under them, they have, from the day of such entry continuedly down to the present time, been in the uninterrupted, sole, exclusive and actual seisin and possession of the premises called the Dominie's Bowery, and every part thereof, claiming the same as sole and exclusive owers in fee, and have been in the sole and exclusive receipt and enjoyment of the rents, issues, and profits, to their own sole and separate use and benefit, without having paid over or accounted for any part of the same to the complainants, or to any person under whom they claim, and without at any time having held or possessed any part of the premises, or any rents or profits therefrom, or any estate or interest therein, in common and undivided with, or as Trustee of the complainants, or of any person under whom they claim to derive title; and without ever having admitted or acknowledged that the complainants, or any person under whom they claim, were entitled to any payment or account, or had any estate, share or interest in common or undivided, in the premises in controversy.

"[The testimony introduced by the defendants in support of this branch of their defence was most full, complete and overwhelming."] The V. C. after this remark enters fully into it, dividing it into Historical and documentary; and under the first head giving a brief but very comprehensive enumeration of the many historical evidences of a very interesting character. Among the documentary proofs read at the hearing were 394 conveyances in fee and about 500 leases. The V. C. says "There is, therefore, on the part of the defendants, an unbroken current of evidence of the highest character proving their possession of the church farm claiming it as their own from 1705 to 1846. There can be no stronger testimony of ownership in fee than is exhibited in the records, leases and conveyances produced on this occasion." The V. C. then disposes of the negative averments in the plea, and of the testimony on the part of the complainants, and concludes thus:

"The result of my investigation is that the defendants' plea is fully sustained in all its parts and propositions: and as the law of the cause has been decided in our court of last resort, it is an entire and effectual bar to the complainants' suit, and their bill must be dismissed."

"In concluding, justice to the defendants requires me to state that the delay which has occurred since the argument of the cause before me as Assistant Vice Chancellor, has not been owing in the slightest degree, to any difficulty which it presented to my mind. When the argument was closed it was made known that there was a defect of parties, arising from the death of some of the claimants. The cause necessarily stood over, to have the proper parties brought into the suit. Immediately upon its being revived the complainants, counsel applied to have the decision suspended until he could move the court for leave to introduce further testimony. When this motion was disposed of, I had ceased to be the Assistant Vice Chancellor, and there was no opportunity to submit the cause to me as Vice Chancellor, until the close of the last January term. A long illness immediately succeeding, and an unexampled pressure of business in the court ever since, have delayed my investigation of the cause till the last month of my official term.

"And now that I have been enabled to examine it carefully and with due reflection, I feel bound to say that a plainer case has never been presented to me as a judge. Were it not for the uncommon magnitude of the claim, the apparent sincerity and zeal of the counsel who supported it, and the fact (of which I have been oftentimes admonished by personal application on their behalf,) that the descendants of Anneke Jans, at this day are hundreds, if not thousands in number, I should not have deemed it necessary to deliver a written judgment on deciding the cause."

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* That the Dominie's Bowery was identical with, or even partly included in, the King's farm, which was taken to be admitted by the pleadings *for the sake of the argument,* is by no means an admitted fact. The claimants, it is believed, have never been able to locate the "Bowery," or to define its extent, certainly not with any precision.—ED.

DOMESTIC INTELLIGENCE.

NEW YORK.—The following record of services held in our Diocese by Bishop DeLancey is taken from The Gospel Messenger:

Tuesday afternoon, July 27th, Bishop DeLancey visited Christ Church, Morristown, St. Lawrence county. Prayers were read by the Rev. Mr. Denroche, of Brockville, (Diocese of Toronto,) Upper Canada, and the lessons by the Rev. Almon Gregory, of W. N. Y. The Bishop preached and confirmed nine persons, the Rev. Mr. Slack, the minister of the parish, reading the confirmation preface. The Rev. Mr. Peters, of Ogdensburgh, was also present.

Wednesday afternoon, July 28th, in St. John's Church, Ogdensburgh, the Bishop preached and confirmed forty-one persons. The Rev. Almon Gregory, of W. N. Y., read prayers and the lessons, and the Rev. Mr. Peters, Rector of the parish, the confirmation preface, the Rev. Mr. Slack, of Morristown, being present.

Thursday morning, July 29th, in Grace Church, Canton, the Bishop preached, (having previously confirmed two sick persons in the County Poor House,) the Rev. Mr. Hubbard, of Potsdam, reading prayers, and the Rev. Almon Gregory the lessons.

In the afternoon of the same day the Bishop preached and confirmed eleven persons in Trinity Church, Potsdam, (one being for Grace Church, Canton,) prayers being read by the Rev. Mr. Atwater, of Malone, Franklin county, the lessons by the Rev. Mr. Hanson, of Waddington, and the confirmation preface by the Rev. Mr. Hubbard, Rector of the parish. The Bishop delivered an address to the persons confirmed. The Rev. Almon Gregory, of W. N. Y., was present.

Friday morning, July 30th, the Bishop preached and confirmed three persons in the Presbyterian House of Worship at Norfolk, the Rev. Mr. Patton, of Cornwall, in the Diocese of Toronto, reading prayers, and the Rev. Mr. Hubbard of Potsdam, the lessons. The Rev. Mr. Hanson, Missionary of the station, read the confirmation preface. The other clergy present, were the Rev. Mr. Boswell, of Willamsburgh, Diocese of Toronto, the Rev. Henry S. Atwater, of New York, and the Rev. Almon Gregory, of Western New York.

The Bishop then laid the corner stone of a new church edifice for the parish of Grace Church, Norfolk, the Rev. Mr. Hanson delivering an address.

In the afternoon of the same day, in St. Paul's Church, Waddington, the Bishop preached and confirmed ten persons. The Rev. Mr. Patton, of the Diocese of Toronto, read prayers, and the Rev. Almon Gregory, of W. N. Y., the lessons, the Rev. Mr. Hanson, the minister of the parish, reading the confirmation preface. The Rev. Mr. Boswell, of the Diocese of Toronto, was also present.

WESTERN NEW YORK.—Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of Western New York, will assemble in St. Peter's Church, in the village of Auburn, Cayuga county, on Wednesday, the eighteenth day of August next, at ten o'clock in the morning.

P. A. PROAL,
Secretary of the Convention.

Utica, 9th June, 1847. [*Gospel Messenger.*

At the late Commencement of Geneva College the degree of Doctor of Divinity was conferred on the Rev. H. Gregory of Syracuse.

ST. JOHN'S CHURCH, Lafayette, Ind.,
July 11, 1847.

At a meeting of the Vestry of St. John's Church, held in the Church, July 11, 1847, the following resolution was unanimously adopted, to wit:

Resolved, That Joseph Yundt, Clerk of the Vestry, forward at his earliest convenience to the editors of the "Churchman," New York, and "Banner of the Cross," Philadelphia, for publication, copies of the preamble and resolutions adopted by this Vestry on the 19th June last, expressive of our estimate of the invaluable services of Rev. Samuel R. Johnson, late Rector of this Parish, and our regret at parting with him—also that he procure the same to be published in the newspapers of this city.

The following are the preamble and resolutions referred to by the above resolution:

Whereas, Our beloved Pastor, Samuel Roosevelt Johnson, has determined to resign the Rectorship of this Parish and remove to the city of Brooklyn, New York; a determination, we believe, not from choice, but a result of controlling circumstances to which he has reluctantly yielded, and in which we feel it our duty to acquiesce; and remembering as we do his truly useful life among us; that he came here some twelve years since, when our country was comparatively new; the place where now stands the crowded city was but a village; that he has during his whole stay not only given his services as Rector of the Parish without compensation, (for he always refused to accept a salary from us,) but from his own resources has built up and sustained the Church here, and in various parts of the State. Whilst the poor, the sick, and the dying, of whatever religion, color, or language, ever received, not only spiritual advice and consolation, but temporal aid from purse; that he waited not to be called on for the exercise of his benevolence, but went about doing good wherever his counsel or assistance could give joy or relief.

Resolved, That we do deeply regret that a necessity exists for his leaving us, and we sincerely hope that the circumstances which now call him away, may take such direction as will add to his happiness, continue and increase his usefulness, and in a short time restore him to us again.

Resolved, That should the state of his affairs take such shape as to favor his stay, or early return, we do hereby invite him to the Rectorship of this Parish.

Resolved, That our hearts will follow him wherever he may go, and that he has our best wishes, our hopes and our prayers, that all things may work together for his good both here and hereafter.

Resolved, That the foregoing be entered on the records of the Vestry, and a copy be presented to the Rev. Samuel R. Johnson, by the Clerk of the Wardens and Vestry.

Attest: JOSEPH YUNDT, Clerk.

Died.

On Saturday evening, July 31st, at Matuchin, New Jersey, in the 66th year of her age, BETSEY B., widow of the late JONATHAN LITTLE, Esq.

Mrs. Little had been from early life a communicant in the Church, and was devotedly attached to its principles and services, making the Gospel of the Son of God the rule of her life and the foundation of her hopes. A devoted wife and mother, a kind friend, benevolent, tender-hearted, and compassionate, and withal courteous and conciliating in her manners, her life was a silent testimony to the efficacy of the Christian faith in renovating the heart of its sincere and earnest professors. Visited by the good Providence of GOD in mature life with the severest bereavements, under circumstances of peculiar aggravation, and a constant sufferer in her declining years from a complication of diseases, her quiet resignation, and humble hope attested also the efficacy of the consolations of the Gospel. She was a patient, gentle, hopeful sufferer; and it will gratify her distant friends to learn that her decease was tranquil and without a pang, and that while she retained her mental faculties, she had a good and just though humble hope of that "perfect consummation and bliss, both in body and soul" which is reserved for the faithful followers of CHRIST JESUS in the "eternal and everlasting glory" of the FATHER. May all who knew her imitate her piety and submission; and building up themselves on the most holy faith which she professed, and praying in the HOLY GHOST, keep themselves in the love of GOD, looking for the mercy of our Lord JESUS CHRIST unto eternal life.

On the 10th inst., while on a visit to Dr. James Townsend, Glen Cove, L. I., WILLIAM H. TOWNSEND, of this city, in the 40th year of his age.

He has been for a long time a communicant of the Church, and died as he had lived, one of her most devoted members.

In Cherry Valley, Otsego county, on the 3d instant, the Rev. STURGES GILBERT, aged 65 years.

Thus has passed away from the Church on earth another of its long tried and faithful ministers; nor is there often to be met with, in the manifestation of Christian character, a more affecting instance of patient submission to the will of God, than was presented by him through a long period of sickness and trial. He had spent the greater part of his valuable life in the service of his divine Master, and with the greatest usefulness to the Church; and although worn out by his labors in the Christian ministry, and with a weight of application upon him, which it seemed almost impossible to endure, yet he never exhibited a discontented or repining disposition of mind, but bore up under all his infirmities and sorrows, with a most singular magnanimity and courage, and appeared actually to forget at times that he was the subject of such exercises at all; under the influence of that glorious hope, which he cherished of a blissful immortality. But he has gone from all his sufferings and trials to the enjoyment of that gracious reward, which the blessed Redeemer shall bestow upon his faithful servants, as the token of his eternal approbation and his love; and we shall do well, therefore, in regard to him, to attend to the exhortation of the apostle, "whose faith follow' considering the end of their conversation, Jesus Christ the same yesterday and to-day and forever."

Notices.

The Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday school of St. John's Chapel, New York, on Tuesday, 28th September, at 5 o'clock, P. M.

J. W. DILLER, Secretary.

August 21st, 1847.

The *Free Church of the Holy Evangelists,* in Vandewater-street, having been closed for the last four weeks, for the purpose of cleaning, will re-open on Sunday the 22d inst. Divine service, as usual, at half past 10 A. M. and half past 3 P. M. August 21.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 10h August, the Treasurer has received the following contributions:

Battle Creek, St. Thomas, Mich, $5; St Peters, Munroe, Ct, for Missions in Wis, 5; Christ ch, Guilford, Vt, 10; Mrs F Webster Jr, Beardstown, Ill, for the Jews, 2 50; Ladies' Miss'y Soc'y, St Paul's, Columbus, Miss, 15; L, post-mark New Brunswick, 10; St James', New London, Ct, (answer to the appeal of Board of Missions,) 50; Domestic Missions, from A M, 10; St James', Fairhaven, Ct, 6; Anne Rundell Co, All Hollows, Pa, half 5; W, Zanesville, O, half 2 50; St Paul's, Patsmouth, R I, 2 38; St Matthew's, Jamestown, 2; Chapel of the Holy Cross, Middletown, 2 62. Total $128.

THOMAS N. STANFORD, Treasurer,
New York, August 17, 1847. 139 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Rt Rev Philander Chase, D D, Bishop of Illinois, and President of Jubilee College, being am't produced from Contributions for the purchase and distribution of 460 copies of the Prayer Book in the German language in the Diocese of Illinois, $198. Rev. Addison Searle, Navy Yard, Boston, 10.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, August 17, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

St Luke's ch, Brooklyn, Rev J W Diller, $9 54; Rev B. W. Whitbher, Missionary, Oriskany, 1 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street

New York, August 17, 1847.

Foreign Missions.—Since his report of August 3d, the Treasurer acknowledges the receipt of the following amounts:—

St Paul's ch, Glen Cove, $1; through H Frescott, Charleston, S C, con's Mon. Mis'y Soc'y for July, 2 94; Zion ch, Richland District, Africa, 27 85; St Michael's ch, S Schools, Charleston, Africa, 20; St James' Chapel, James Island, 20; St Phillip's ch, Charleston, Constantinople, 83—103 79. St Peter's ch, Charleston, bal. ann'l con's of 1000 for support of Boys, Boone, China, 221 77, do. for ed. Africa, 10, Ladies' Working Soc'y, for ed, Africa, 55 23—289; thro. Rev W Y Rooker, collected at Va Con'n, for Greece, 130; All Hollows par, Ann Arundel co, Md, half 5; W, Zanesville, O, half 2 50; St George's ch, Astoria, L I, 35 40; Ch of the Ascension, Esopus, N Y, for China, 10; Christ ch, Alexandria, Va, per Rev C B Dana, part of a collection in ch, 10; Louis A Cazenove, Esq, for Africa, 25; from two young ladies, for education of a youth in China, 25; from a gentleman, for African missions, 10—70. Total, $644 69.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, August 17, 1847

Clerical Changes.

The Rev. W. Van Zandt, having resigned the Rectorship of Trinity Church, Elmira, New York, and removed to Waterloo, desires his letters and papers to be directed accordingly.

The Rev. Ezra B. Kellogg, rector of St. James's Church, Chicago, Illinois, has tendered his resignation, in view of the settlement of the assistant Bishop elect, should he accept the appointment conferred upon him.

The Rev. John A. Wilson from Zion Church, Pontiac, to St. Luke's Church, Ypsilanti, Michigan. Address "Ann Arbor."

All letters and papers for Rev. J. W. Shackelford to be addressed to him at Amesbury, Mass.

Advertisements.

TO TEACHERS AND PROFESSORS IN SCHOOLS AND COLLEGES.—D. APPETON & CO., No. 200 Broadway, will publish on the 1st of September, a new edition of Livy, with English Notes, Grammatical and Explanatory, together with a Geographical and Historical Index. By J. L. Lincoln, Professor of Latin in Brown University. 1 vol. 12mo.

The publishers believe that in the edition of Livy herewith announced, a want will be supplied, which is now universally felt; there being at present no American edition furnished with the requisite apparatus for the successful prosecution of the study of this Latin author.

The extracts selected for this edition will secure the material for an amount of reading in Livy equal to that which is accomplished in any of our colleges, and will comprise the finest as well as the most useful and interesting passages in the writings of the great Latin historian. They will be taken from the first five books (the first nearly entire,) the twenty-first, twenty-second, and the subsequent books on the Second Punic War, with such other portions as can be introduced without increasing the volume beyond the size suited to its intended purpose.

The text will be based upon that of Drakenborsch, with some changes from subsequent editors, and especially, in the earlier books, from the recent valuable work of Dr. Alschefski, of Berlin, of which the first volume was published in 1841, the second in 1843, and the third has just appeared.

The notes will consist of selections from the best commentators, as Drakenborsch, Crevier, &c., and smaller school editions; and, to a considerable extent, of original matter, embodying the results of the editor's own labors and experience in reading Livy with his classes in college. They will be partly *grammatical,* aiming at the solution of difficulties, and the illustration of the language, with constant references to the grammars and other helps most in use in this country, as Andrews and Stoddard's Grammar, Zumpt's Grammar by Schmidez, T. K. Arnold's Latin Prose Compasition, Krebs' Guide for Writing Latin, &c., and partly *explanatory,* giving the necessary information on all obscure matters, and especially in regard to the early history of Rome, furnishing so far as practicable and useful, the results of the researches of Niebuhr, Arnold, and other modern writers, together with references to Smith's Dictionary of Greek and Roman Antiquities.

The Notes will be fullest on the first two books and the beginning of the third; on the fifth and sixth, and on the twenty-first, and twenty-second books.

The proposed edition will be furnished with a sufficiently copious Geographical and Historical Index, and accompanied by a Plan of the City of Rome, (from the recent German work of Beeker on Roman Antiquities,) together with some other useful illustrations.

⁂ Copies for examination may be obtained by teachers in this department, on application to the publishers.

August 21—1t

SKIFFS PATENT METALIC SARCOPHAGUS,
OR AIR TIGHT COFFIN.

THE attention of the public is invited to this important discovery and improvement, in which the Patentee has succeeded in producing, by a combination of metals, an indestructable material, applicable to the formation of Coffins, Boxes, &c., for the preservation of animal or other perishable substances.

Cast and wrought iron having proved incapable of being made air tight for any length of time, and liable to rapid oxidation, the experiment of galvanizing with zinc was resorted to and for some time excited considerable attention in Europe, but like every other attempt of the kind resulted in a failure; it is now considered of little value for that purpose, and is entirely useless in our climate of extreme heat and cold. It is confidently believed, that this is the only material possessing strength to resist the atmospheric pressure when exhausted, and durability to give it any advantage over the ordinary Wooden Coffin.

The materials of which the Coffins are composed being impervious to air, the body should be immediately deposited and heremetically enclosed; the air can then be exhausted and the subject preserved for an unlimited time with perfect security against contagion, even from smallpox or any other malignant dsiease. The necessity for immediate interment is entirely obviated, as it can remain without the possibility of any unpleasent effluvia being emitted, affording an opportunity for absent relatives and friends of participating in the performance of the last solemn duties to the deceased.

It also admits of its being transported from any one part of the Country or Globe to any other, either by sea or land, and when deposited in its final resting place, it can at any time be readily recognized, and not liable in the breaking up of Cemetries or removal of the dead to be scattered abroad. When placed in a vault it can at all times be visited without any unpleasantness but such as may arise from sympathy; thus accomplishing with little or no increased expense what for past ages has been attempted in vain. By economy in finishing, the price of the Sarcophogus will be so reasonable as to place it within the reach of all classes who are desirous of preserving the remains of their friends from rapid decay, and from being mingled with that of others. Boxes for the preservation of fruits, water tanks, pipes, and indeed every other description of work to which iron is applied in exposed situations, can be made of this composition at a very trifling additional expense to that in ordinary use. Samples will be ready and may be seen on Monday next at No. 20 Canal street, near Broadway, and at Damerest & Munn's No. 2 Wall street, corner of Broadway.

August 21. 6t. EDWARD DOYLE, Agent.

THEOLOGY.—LIST NO. 3.

Andrews Private Prayers. Various additions.
do. Sermons, new editions, 4 vols. $10.
Annals of Scottish Episcopacy, by Bp. Skinner.
Annals of the Reign of Queen Anne. 1 50.
Annotations of the Celebrated Assembly of Divines, folio. 65c.
Croly on the Apocalypse. 2 50.
Mant & Dayly on the Apocrypha. 4 00 to 1 00.
Appleton's Works. 2 vols. 4 00.

For sale by
STANFORD & SWORDS, 139 Broadway.
A new Catalogue of Theological Stock to be had gratis.
August 21.

EDUCATION.

REV. R. T. HUDDART'S Classical School will be re-opened after the summer vacation on Monday, September 6th.

Two young lads from the age of 14 to 18 will be received as Private Pupils and Boarders. Terms may be known on application, either personally or by letter, at 22 East 14th street, between University Place and Fifth Avenue. August 21. is4t.

ORGAN MANUFACTORY.
GEORGE JARDINE
Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.

HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage

Church, Parlor, and Church Finger and Barrel Organs constantly for sale. August 21.

NEW ENGLISH THEOLOGICAL WORKS.
WORKS BY REV. DR. JAMES.

1. A Comment upon the Collects appointed to be used in the Church of England, before the Epistle and Gospel, on Sundays and Holy Days throughout the Year. 7th edition. $1 75.
2. Proper Lessons to be read at Morning and Evening Prayer, and on the Sundays and other Holy Days throughout the Year, with a short Practical Commentary and Notes. 12mo. $3 50.
3. Christian Watchfulness, in the Prospect of Sickness, Mourning, and Death. 6th edition. 12mo. $1 75.
4. A Comment on the Church Catechism and Occasional Offices; or, The Mother's Help. 12mo. $2 50.

Imported and for sale by
D. APPLETON & CO., 200 Broadway.
August 21—1t

TRINITY SCHOOL will re-open on Wednesday, September 10th, 1847.
August 21—2t

THE LABORER'S NOON-DAY HYMN.

Up to the throne of God is borne
The voice of praise at early morn,
And he accepts the punctual hymn,
Sung as the light of day grows dim.

Nor will he turn his ear aside
From holy offerings at noontide;
Then here reposing let us raise
A song of gratitude and praise.

What though our burthen be not light,
We need not toil from morn to night;
The respite of the mid-day hour
Is in the thankful creature's power.

Blest are the moments, doubly blest,
That, drawn from this one hour of rest,
Are with a ready heart bestowed
Upon the service of our God!

Why should we crave a hallowed spot?
An altar is in each man's cot,
A church in every grove that spreads
Its living roof above our heads.

Look up to Heaven! the industrious Sun
Already half his race hath run;
He cannot halt or go astray,
But our immortal spirits may.

Lord! since his rising in the East,
If we have faltered or transgressed,
Guide, from thy love's abundant source,
What yet remains of this day's course.

Help with thy grace through life's short day,
Our upward and our downward way;
And glorify for us the west,
When we shall sink to final rest.

WORDSWORTH.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXXII.

"Looking unto Jesus" is the good Christian's favorite employment. In the hour of private devotion, in family prayer, and in the services of the temple and the altar, his heart is warmed with love and gratitude and adoration, when he remembers that then he meets his SAVIOUR, *in* whom his nature is brought into that personal union with the God-head, whereby the regenerate and faithful, redeemed from the apostasy of their race, may live and move and have their being in union with God; and *through* Whom this glorious liberty is allowed them by the Father, and made, by the power and grace of the Holy Ghost, effectual to their spiritual advancement and purity, to their faithfulness in duty, and to their assured and perpetually sustaining hope. In his reading, too, and his meditations, the devout Christian delights to look unto Jesus, to study His character, to learn His will, and to have His faith in Him wax clearer and stronger. Reflections, therefore, on the character and offices of Jesus are always seasonable and always welcome to him. On such the reader is now asked to dwell for a while. They naturally assume the division suggested by the three offices of Prophet, Priest, and King, which Jesus sustained as the Messiah.

Besides the prediction of future events, of which it is not now intended to speak, it was a prophet's function to promulge divine doctrines and precepts.

How worthy to be ascribed to God, and received by man, are the doctrines which Christ inculcated! False and pernicious as is that philosophy which represents the Gospel as a mere republication of what is styled natural religion, it yet has in it, though much above, yet nothing contrary to, the legitimate workings of human reason. Proud as are the abetters of this religion of what they vaunt as the result of their philosophical discoveries and inductions, respecting the existence and attributes of the Great Supreme, and the future destiny of man, the experience of philosophers as profound and virtuous, before the Gospel brought its teachings, shows the utter fallacy of the pretension, and gives to the religion of Jesus the sole merit of shedding clear and satisfactory light on these great and important points. To that we must look for life and immortality brought to light—for the sure and certain hope of an eternal existence beyond the grave; where all the present apparent inequalities in the divine dispensations will be fully remedied, and mercy and loving kindness be seen to have ruled and triumphed even in the midst of the severest judgments. Revelation only secures to the interests of virtue the full influence of the tremendous sanction which the divine law draws from future eternal punishment.

To the Gospel too we must look for rational, satisfactory, and edifying views of the nature, character, and attributes of the Deity. It invests Him with a dignity, glory, and perfection, of which the feeble brain of man could never, unaided, have conceived. It presents Him to us as a God dwelling in light which no man can approach unto, and yet humbling Himself to behold the things that are in heaven and earth; Himself the only God, forbiding the worship of any other or the likeness of any; the omnipotent Creator of the worlds, and all that they contain; the omnipresent Disposer and Controller of all events; the omniscient Sovereign who extends His sway over the universal order of things. In Him, too, as revealed to us in the Gospel, we see that union of apparently conflicting attributes, in which only man can find the comfort that he needs, and the hope that can sustain and cheer him, under a sense of his guilt and corruption; but which human reason never could discover, and the vain attempts to discover which have overwhelmed the conscience—stricken sinner with the extreme of wretchedness and despair—the union of infinite goodness with infinite justice, neither marring, by surrendry, the perfection of the Deity; but both, in mutual harmony, illustrating that His inseparable attribute. Yes: how an infinitely just and holy God, who cannot but be indignant for the violation of His laws, and who must maintain their majesty and sanctity, can yet pass by the claims of the penalty attached to those laws, and receive the sinner into everlasting favor, reason has always been incompetent to discover. The Gospel reveals the way, and sheds on it the most satisfactory and consoling light. By the mediation of the Second Person in the Trinity, taking the human into union with His divine nature, the demands of divine holiness and justice are satisfied, and the infinite goodness of the Deity left to be exercised, consistently with them, under the lovely form of mercy, which pardons on faith and repentance, extends grace to give ability for newness of life, and rewards sincere, though necessarily imperfect, obedience, with everlasting favor. But yet the arm of justice is not palsied. If faith, repentance, and obedience be withholden, the Saviour's mediation is thereby rejected, and consequently the covenant in Him, by which pardon and favor are promised, is made of none effect; and that powerful arm will arrest the offender, and cast him, with the burden of his sins increased by this ingratitude and presumption, into everlasting punishment.

Hence flow those evangelical principles, which, while they appeal to the free agency of man, in exhortations to flee from the wrath to come, and work out his salvation, warn him that he can do this only by the grace of the Holy Ghost, which he is faithfully to seek, humbly to receive, and devoutly and diligently to improve; and that he can be successful only through that merciful Redeemer whose merits are essential to cover the utter want of merit in even the best of men. Thus are the Divine Persons of the Trinity represented by the religion of Jesus as united in effecting the pardon, justification, and salvation of man. The Son atones for us. The Holy Ghost enables us to perform the conditions on which the atonement will be available in our particular cases. The Father accepts the atonement, and through that, favorably receives and rewards the faithful performance of the conditions. These Three Persons, co-equal and co-eternal, are that One God who will not give His glory to another.

Besides His *doctrines*, Christ our Prophet has given the most invaluable *precepts* for the regulation of religious and moral duty. A leading principle which characterizes them is, that actual commission is not solely the ground of guilt, nor outward deed the whole of duty. By our words we may be justified, and by our words we may be condemned. As great criminality may be involved in the misapplication or abuse of language, as in the violation by act of the divine commands. Nay more: we may offend without either word or deed, even in the inclination or purpose of the heart: impiety, impurity, and uncharitableness of thought, affection, or intention, being denounced as positively sinful. This key to sound morals opens to us those maxims of divine excellence and unmeasured benefit, which, looking beyond mere external obedience, set bounds to our words and thoughts, and urge to their employment in His service Who, having planted the ear, heareth, and Who, searching all hearts, understandeth all the imaginations of the thoughts.

This principle enlarges the sphere of human duty in a manner eminently conducive to our happiness and welfare. Hence those precepts which require the devotion of the whole man—soul and body, thought, word, and deed—to the love and service of God. Hence those precepts which rank envy, hatred, malice, and uncharitable thoughts, among the violations of relative duties; and urge to that love which, extending even to enemies, is essential to the well being of society, and the security of social happiness—a love which creates a warm and affectionate attachment to those to whom we are united in the tenderer connexions of life; faithfulness in the discharge of every social duty; and a solicitude for the promotion of the general welfare and happiness of our fellow men. Hence the guard thrown around individual and public virtue by the purity with which the Gospel would regulate and chasten the most secret movements of the heart. Hence the requisition of that benevolence which extends the willing hand of aid in liberal proportion to the ability possessed, and not grudgingly or of necessity, for God loveth a cheerful giver. Hence those precepts which enjoin, not for fear of punishment—a motive which ingenious artifice may often shove aside—but for *conscience sake*, obedience to every ordinance of man, as unto the Lord; securing thus, on the most virtuous, efficient, and salutary grounds, the fidelity of those who are placed under domestic, civil, or ecclesiastical government. Hence the requisition of the several duties which man owes himself, as a moral, spiritual, and immortal being—the care of his soul, and the government of his character, including self-denial, so essential to purity of heart; that right disposition of thoughts, tempers, and passions, which checks the first risings of unhallowed emotions, and strives to enlist every faculty of the soul in securing its true Christian character, and promoting its best interests; and that humility, a distinguishing trait of Gospel virtue, a constant source of so much that is good and happy, and a perpetual barrier against so much that is evil. Hence those salutary regulations laid upon the use of speech, which, through want of discipline, becomes powerfully auxiliary to irreligion and immorality, and the fomenter of discord and infelicity. Hence those beatitudes pronounced by the Son of God on the poor in spirit, the meek, the merciful, the pure in heart, and the peace-makers.

It would be difficult to say too much in praise of that evangelical principle of social duty, *Whatsoever ye would that men should do to you, even so do to them.* This loving of our neighbor as ourselves, is the great secret of the justice, integrity, order, harmony, and good will, which are so essential to the welfare of society, and the most effectual security against the opposite vices, which entail on it so many and dreadful curses.

Christ is also our Priest.

Immediately after the fall of man, he was cheered by the promise of the Messiah, Who, by the sacrifice of Himself, was to undergo the penalty which man had incurred, and thus, for man, satisfy the justice of God. In anticipation of this great mystery, and as a sensible pledge of its accomplishment, and means of enjoying its benefits, sacrifices were instituted, to be offered by the hands of those who, as priests, were appointed and commissioned to the service of the Most High, for fulfilling holy ministrations which He was pleased to ordain as means of communication between Him and man. These sacrifices, when rendered with the required faith and piety, were acceptable to God, as proofs of the faith of the offerers, and means of divine pardon and favor; deriving both characters from the leading and fundamental one of being types of the one great sacrifice which was to consummate the whole, and which, determined in the divine counsels, was, from the first, the only meritorious means of the good pleasure of God to man. This the Redeemer offered. He gave *Himself* a propitiation for our sins. He made *Himself* an offering for sin.

What though, torn by force from Pilate's judgment-seat, He was crucified and slain by the hands of wicked men? Thinkest thou that He could not pray to His Father, and that He would give Him more than twelve legions of angels? Yes: the Only Begotten of the Father, He could not have wanted in vain the armies of heaven to rescue Him; and revenge His injuries on His infuriate persecutors. Himself God over all, blessed forevermore, He could have hurled the thunders of His vengeance upon those who rose up against Him. But He had voluntarily assumed human nature, and engaged to suffer for human iniquity. He had freely come to do His Father's will: which was that He should atone for man's transgression. He was content to do it, and would not shrink from the bitterest sufferings which it involved. Therefore He *gave Himself* a Ransom for all. He poured out His own soul unto death. He shed His own blood for us on the cross—the antitype of that blood with which the high priest, on the solemn day of expiation, entered the holy of holies, and sprinkled the mercy-seat; the precious blood with which, as the High Priest of our profession, He entered heaven itself, now to appear in the presence of God for us; procuring, by His sacerdotal intercession, spiritual and eternal blessings, from which, otherwise, we would be utterly excluded.

Christ is also our King.

Having restored them, by His atonement, to the glorious liberty of the sons of God, He gathered His disciples into one body or kingdom, under Himself as its Almighty King and Head. For this kingdom, His Church, He appointed and commissioned officers to be His vicegerents, with a due gradation of rank and power, with provision for transmitting to all future time the commissions thus bestowed, and with authority to enact and execute laws for the good government of the Church, in subserviency to, and for the proper carrying out of, the general principles of polity and discipline which He and His inspired apostles established and prescribed. It is the duty of this ministry to bring, as far as they may, by the sacrament of baptism, all men into that discipleship which consists in union with this Church and kingdom of Christ. Thus become His by an outward covenant-relation, they are required, under pain of His everlasting displeasure, to do homage to their Divine Sovereign, by faithful and devout attention to the services and ordinances of His Church, and especially that blessed sacrament which is the appointed memorial of the great atonement that lies at the foundation of His religion, and a principal means and pledge of its exalted benefits; to give humble and careful heed to that instruction in the faith and duties of His religion which His Church and its ministers are commissioned to impart; and to see that through the grace promised to the devout and faithful use of the appointed means, that instruction is rendered profitable to the due government of their characters and lives in the ways of His laws, and the works of His commandments. And to secure the good ends designed by the ministrations of His priesthood, and their rule and government of the Church, Christ has promised to accompany with His grace, and ratify in heaven, what is rightly done by them on earth.

With His kingdom thus organized and established, Jesus left the promise of His perpetual presence even unto the end of the world, declaring that the gates of hell shall not prevail against it. Of this promise He has shown Himself ever mindful. All the opposition which heathen superstition, prejudice, and power exerted against it, in the most cruel forms, was ineffectual. In vain did the kings of the earth stand up, and the princes take counsel together, against the little flock of Christ. It increased and spread miraculously. Fiery opposition added to its strength and influence. The groans of martyrs—rather the words of triumph and of joy which, ever and anon, were heard in the midst of their severest sufferings—were the acclamations of its conquests. The kingdom of the Messiah gained constant accessions of subjects. Its ministers, active and zealous, clad in celestial panoply, fought valiantly under the banner of the cross. Kings with their armies did flee and were discomfited. The kingdoms of the earth became the kingdoms of the Lord and of His Christ. The standard of the cross was erected as an ensign to the nations, and triumphed gloriously.

Even when, in the days of its worldly prosperity, the kingdom of the Redeemer was robbed, by sacrilegious hands, of many of its spiritual characteristics, and was degraded by the intrusion into its affairs of worldly and time-serving policy, and of connivance at impure and unholy principles and motives; received grievous perversions of the faith; and gradually sunk into a dark and misshapen mass of corruption; it was not forsaken. The inspired oracles, of which it was the unworthy guardian, were kept pure, the evangelical sacraments, and the ancient Catholic symbols of the faith, were retained, and the succession of the ministry preserved unbroken; and there were always in its membership saints, in whose godly characters and lives the presence of the Holy Ghost was manifested. He who is Head over all things to the Church, ordering all for her best interests, at length prepared the way for her to arise and shake herself from the dust. In that portion of Christendom which was destined to take the lead in the advancement of man's intellectual, moral, and spiritual welfare, her pristine beauty and sanctity were restored, distinguished alike from the mass of heresy, superstition, and idolatry by which she had been soiled, and from that inglorious privation of primitive form and comeliness, of sound evangelical principles, and of divinely imparted authority, which elsewhere followed in the train of uncontrolled and impetuous love of change.

Thus preserved by its Great King Messiah, the Church is to gain still farther increase. The sure word of prophecy justifies the unhesitating belief that the whole heathen will ere long be given for an inheritance, and the utmost parts of the earth for a possession, to the Prince of peace; that the deluded millions who have been led astray by the great impostor of the East, will see their error, and turn from it; that the veil will be removed from before the faces of God's ancient people; that the anti-Christian pretensions of the so styled visible head of Christ's Catholic and apostolic Church, will be abandoned, and their connected system of heresy, superstition, and idolatry, fall to ruin; that the proud revoltings of private judgment, and presumptuous workings of unsanctified reason, against the Catholic faith and principles which Christ bequeathed to His Church, and the divisions and strifes and endless shapes of error, thence resulting, will all surrender to the righteous claims of truth and duty; and that all who name the name of Christ will cling to that true, primitive, and evangelical unity which is found only in agreement in the faith, ministry, and sacraments, and in the great principles of order and discipline, set forth in God's word. Then the kingdom and Church of Christ, at unity in itself, will embrace the whole company of the redeemed.

It is a blessed and distinguished privilege of this kingdom, that while those of this world strive hard for the summit of power and glory, and immediately decline towards non-existence, it is eternal in its duration. Here militant it has to maintain its stand against the world, the flesh, and the devil, against false doctrine, heresy, and schism; but triumphant in heaven, it will be perpetuated with an innumerable company of angels, and the glorified saints who will have passed through the probation of time to the rewards of eternity, for its exalted denizens. The mediatorial functions of its Great King Messiah having been fulfilled by "the end" having come, this world and its concerns having passed away forever, His saints having attained to their eternal reward, and His enemies having been destroyed, He will deliver up the kingdom to God even the Father, for whose glory He consented, as God the Son, to become Mediator, and thus to bring all who, from the foundation to the destruction of the world, would avail themselves of the salvation procured and offered by Him from the guilt, dominion, and punishment of sin, unto that heavenly kingdom. No longer needing a Mediator, He gives them to the Father; and divesting Himself of His mediatorial character, in which He ruled His Church on earth, and kept the souls of His faithful people, while, freed from earth, they waited in paradise the reward of the great day, reigns, as the eternally begotten Son, with the Father and the Holy Ghost, over that glorified and triumphant Church, for ever and ever.

But the crowning excellence of Christ's character, and that which gives their perfect value to His great and marvellous ways and doings as our Prophet, Priest, and King, ought not to pass without at least a moment's notice. HE IS GOD.

That He was a good Man, few of His enemies are sufficiently hardened to deny. His simply assuming then to be divine, is strong proof that He was so. Frailty and error indeed are inseparable from the greatest human excellence; but pretension to divine nature is too gross a blasphemy to be imagined of a man of even but common goodness. While then it stands in evidence not to be suspected, that Christ declared Himself to be One with the Father, declared that he that had seen Him had seen the Father, assumed divine prerogatives, and accepted divine honors, it follows that if He was not truly God, He must have been the most shameless blasphemer and impostor, and the teacher of idolatry. On the same supposition, too, the seal of Heaven was set to his imposture. No fact is more clearly proved by history than that Christ wrought miracles which He could perform only by power from on high. He healed inveterate diseases with a word or touch. He raised the dead. He stilled by His command the raging of the sea. He walked upon the surface of the water. He changed water into wine. He supplied abundant food for several thousands from five loaves of bread and two small fishes, increasing even the remaining fragments beyond the original quantity. He rose from the dead, and ascended into heaven. He fulfilled His promise to send the Holy Ghost, by a visible sign like cloven tongues of fire, and an audible sound as of a rushing mighty wind; and through means thus provided, manifested His power by the immediate spread of His religion among all nations, and in the face of the strongest and most implacable opposition. Who will have the madness to say, after all this, that His pretensions to divinity were false? Truly THIS MAN WAS GOD.

B. T. O.

The following is the Ode sang on the occasion of the installation of His Royal Highness Prince Albert into the Chancellorship of the University of Cambridge, which the admirers of Wordsworth would hardly forgive us for withholding:

On Tuesday morning the Senate House was crowded to hear the performance of Mr. Wordsworth's "Installation Ode" to Professor Walmsley's music. Owing to the smallness of the building, many persons were excluded, and, of those who did obtain admission, several were forced to retire from the suffocating atmosphere. The following is a copy of the Ode:

INTRODUCTION AND CHORUS.

For thirst of power that Heaven disowns,
For temples, towers, and thrones,
Too long insulted by the Spoiler's shock,
Indignant Europe cast
Her stormy foe at last
To reap a whirlwind on a Lybian rock.

SOLO—*Tenor.*

War is passion's basest game,
Madly played to win a name;
Up starts some tyrant, Earth and Heaven to dare;
The servile million bow;
But will the lightning glance aside to spare
The despot's laurelled brow?

CHORUS.

War is mercy, glory, fame,
Waged in Freedom's holy cause;
Freedom, such as man may claim
Under God's restraining laws.
Such is Albion's fame and glory:
Let rescued Europe tell the story.

RECIT.—(Accompanied.)—*Contralto.*

But, lo! what sudden cloud has darkened all
The land as with a funeral pall?
The Rose of England suffers blight,
The flower has drooped, the isle's delight,
Flower and bud together fall—
A nation's hopes lie crushed in Claremont's desolate hall.

AIR.—*Soprano.*

Time a checkered mantle wears;
Earth awakes from wintry sleep;
Again the tree a blossom bears,—
Cease, Britannia, cease to weep!
Hark to the peals on this bright May morn!
They tell that your future Queen is born!

SOPRANO SOLO AND CHORUS.

A guardian angel fluttered
Above the babe unseen;
One word he softly uttered—
It named the future queen:
And a joyful cry through the island rang,
As clear and bold as the trumpet's clang,
As bland as the reed of peace—
"Victoria be her name!"
For righteous triumphs are the base
Whereon Britannia rests her peaceful fame.

QUARTETT.

Time, in his mantle's sunniest fold,
Uplifted on his arms the child;
And, while the fearless infant smiled,
Her happy destiny foretold.—
"Infancy, by wisdom mild,
Trained to health and artless beauty;
"Youth, by pleasure unbeguiled
From the lore of lofty duty;
"Womanhood, in pure renown,
Seated on her lineal throne:
"Leaves of myrtle in her crown,
Fresh with lustre all their own.
"Love, the treasure worth possessing,
More than all the world beside,
"This shall be her choicest blessing,
Oft to Royal hearts denied."

RECIT.—(Accompanied.)—BASS.

That eve the Star of Brunswick shone
With steadfast ray benign
On Gotha's ducal roof, and on
The softly flowing Leine;
Nor failed to gild the spires of Bonn,
And glittered on the Rhine.—
Old Camus, too, on that prophetic night,
Was conscious of the ray;
And his willows whispered in its light,
Not to the zephy's sway,
But with a Delphic life, in sight
Of this auspicious day:

CHORUS.

This day, when Granta hails her chosen Lord
And proud of her award,
Confiding in that star serene,
Welcomes the Consort of a happy Queen.

AIR.—*Contralto.*

Prince, in these collegiate bowers,
Where science, leagued with holier truth,
Guards the sacred heart of youth,
Solemn monitors are ours.
These reverend aisles, these hallowed towers,
Raised by many a hand august,
Are haunted by majestic powers—
The memories of the wise and just,
Who, faithful to a pious trust,
Here in the founder's spirit sought
To mould and stamp the ore of thought
In that bold form, and impress high,
That best betoken patriot loyalty.

Not in vain those sages taught.—
True disciples, good as great,
Have pondered here, their country's weal,
Weighed the future by the past,
Learned how social frames may last,
And how a land may rule its fate
By constancy inviolate,
Though worlds to their foundations reel
The sport of factious hate or godless zeal.

AIR.—*Bass.*

Albert, in thy race we cherish,
A nation's strength that will not perish
While England's sceptred line
True to the King of Kings is found;
Like that wise ancestor of thine
Who threw the Saxon shield o'er Luther's life,
When first, above the yells of bigot strife,
The Trumpet of the Living Word
Assumed a voice of deep portentous sound,
From gladdened Elbe to startled Tiber heard,

CHORUS.

What shield more sublime
E'er was blazoned or sung?
And the Prince whom we greet
From its hero is sprung.
Resound, resound the strain
That hails him for our own!
Again, again, and yet again!
For the Church, the State, the Throne!
And that presence fair and bright,
Ever blest wherever seen,
Who deigns to grace our festal rite,
The pride of the islands, Victoria, the Queen!

From the English Churchman.

THE attacks of the Puritan party, not only upon the doctrine and institutions of the Church, but also upon private institutions and individuals, have really become positively intolerable. We entreat our readers' serious attention to the matter—the more so as we feel great confidence that it is in the power of the sound members of the Church to apply a practical remedy to the increasing evil if they would but muster courage to make the attempt.

That which most moves our indignation is a series of calumnies published by the *Record*, against our Educational establishment, especially the National Society. For the past year or two, their attacks have been, from time to time, reiterated. Short-hand writers were sent to take down the cathetical examinations in the Churches at which the training pupils attend, and accusations of Popery, Tractarianism, and so forth, have been lavishly repeated. The accusations have turned principally upon one point, viz., that the doctrine of the Baptismal Service, and Church Catechism, on Regeneration, is taught to the pupils of their establishments. This is made, by the assailants, the test of Tractarianism. The war upon the National Society's establishments at Westminster, and at Stanley Grove, has been recently renewed in the *Record*—and on the very same point. They pronounce "infant generation to be of the essence of Tractarianism," and the "true Protestant doctrine to be contradistinguished from that of a Papist or Tractarian tendency for which the Stanley Grove or Broadway Church is remarkable."

Now, it is well known that the Queen has recently issued a letter for collections to be made for the support of this Society—nor can there be any doubt that these malevolent attacks of the Puritan party are likely to interfere with the contributions, in consequence of the prejudice which they have caused. Thus are persons, under the garb of Churchmen, sapping the foundation of one of the most valuable institutions of the Church, by depriving it of its resources.

But this is not all. The same diabolical system of calumny is cherished against institutions of a private nature. The recently established school at Marlborough has been subjected to the same imputation, and, for the same reason, namely, because it teaches the Church's doctrine of Baptismal Regeneration. On this ground they declare "the tendency of the teaching in the Marlborough Schools to be Tractarian." Thus do these Puritan calumniators continue—

"Spagere voces,
Per vulgum ambiguas."

Impudent charges of an undefined heresy are industriously spread amongst the supporters of the Institution: the parents of the children are rendered doubtful and unhappy as to the soundness of their children's education: and, in proportion as the malignant slanders are promulgated and believed, the prosperity of the School will sink, and confidence in its management be withdrawn.

This system of misrepresentation, and vague imputations of Tractarianism, is carried so far, that we hesitate not to declare that there are many Clergymen who are deterred from preaching the doctrines of Scripture and the Church, for fear of being looked upon as party-men. Baptismal Regeneration, instead of being considered as it really is, a doctrine as scriptural and important as Justification, or Sanctification, and especially important as the foundation of the teaching of children according to our Church Catechisms, has come to be considered the badge of a party, so that Clergymen who desire to escape the charge of party-men are tempted to "shun" that part of "the whole council of God:" or, if they faithfully teach it, have the mortification of finding ignorant readers of the *Record*, if any such there be amongst their congregations, go off to the congenial teaching of the Meeting-House.

This state of things, we repeat, has become absolutely intolerable. We must put an end to it, or the doctrines of the Church will be hopelessly corrupted and our flocks universally infected.

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March 20—tf

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June 26—3m

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March 6—tf

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DAVID BROWN,
Presbyter of the Church.

June 5—tf.

CUTTER'S ANATOMY AND PHYSIOLOGY.

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July 31—4t

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July 17—tf

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May 22—tf

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March 27—tf

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Feb. 27—tf